MOURNS OVER THE CITY

Photo by E. S. Hermann, N. Y.

JUNE 1950

he Women's Missionary Magazine

THE WOMEN'S MISSIONARY MAGAZINE

Of The United Presbyterian Church Of North America

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'TWAS A SHEEP NOT A LAMB

'Twas a sheep, not a lamb, that strayed away,
In the parable Jesus told;
A grown-up sheep, that had gone astray,
From the ninety and nine in the fold.

Out on the hillside, out in the cold
'Twas a sheep the Good Shepherd sought,
And back to the flock, safe to the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long
And as earnestly hope and pray?
Because there is danger—if they go wrong,
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
When the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs, today;
And the sheep are lost, what a terrible cost
Some lambs will have to pay.

—Selected

The Officers of the 1950 W.G.M.S. Convention Greet You

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(Miss Marie Marshall, Publicity, is not in the photograph.)

Photographer: David Hamilton, a United Presbyterian Miami student from First Church in New Castle, Pa.

The Women's Missionary Magazine

Of The United Presbyterian Church

VOL. LXIII JUNE, 1950 No. 10

The W. G. M. S. Convention

United Presbyterianism In Oxford Area

By the W.G.M.S. PUBLICITY COMMITTEE, MISS MARIE MARSHALL, Chairman

THE early churches of the First Presbytery of Ohio were built mainly by Scotch-Irish psalm-singing Presbyterians who came to America for freedom of worship. In South Carolina they found slavery, which was distasteful to them. When the Northwest Territory—without slavery—was opened up for settlement, it became a promised land to those freedom-loving people, and they journeyed north.

Beech Woods and Hopewell

The first South Carolina migration in 1806 to the Beech Woods a few miles north of Oxford consisted of two Associate Reformed families and one Reformed Presbyterian.

They sent back a good report to their South Carolina friends.

In 1808 a congregation of fifteen families of the Associate Reformed faith organized the Hopewell Church, and about the same time a congregation of the Reformed Presbyterian faith was organized called "Beech Woods." It was the first in the State of Ohio and belonged to the Presbytery of South Carolina.

Scotch-Irish Carolinians flocked to the Beech Woods. Less sturdy pioneers had passed by this rich country for it was thickly wooded with hardwood beech and difficult to clear. Soon they had built houses, schools, and churches.

The main entrance to the campus of Miami University

In 1814 Alexander Porter of South Carolina became the pastor of fifty families in the Hopewell Church, with eleven elders ordained in South Carolina. He was a godly man, an able and devoted pastor, and a clear expounder of the truth. He visited each family of his congregation at least once a year. There were 148 families by 1834, living in three townships of Preble County with a few in Butler County and in Union County, Indiana. As travel was slow and difficult, the work was great. The first building erected was

Note: The Publicity Committee is deeply indebted to Mrs. Ila Lemon, Morning Sun, Mrs. Boyd Etnyre, Fair Haven, Mrs. Roy Henninger and Mrs. Walter Fogarty, Hamilton, to the pageant material used in the centennial of the Oxford church in 1934 which included extracts from a history by Dr. J. R. Brittain, and to helpful suggestions by several ministers of the Presbytery.

Covered bridge on the way to Hopewell

enlarged, but was soon too small. The present brick structure 45 x 90, now standing but not in use, was erected in 1827.

Father Porter, as he was known, was an influential member of the First Synod of the West. He was instrumental in sending an overture against slavery to the Synod in 1826, and in bringing Dr. John T. Pressly from South Carolina to be president of Allegheny Seminary.

Fairhaven and Hamilton

In 1834, several families living in the northern part of the congregation began to agitate the propriety of a new organization, a determination evidenced by their having "preaching by the creek side in the grove." The same year by order of Presbytery about fifty families organized the Fair Haven congregation. The first brick building served until 1867 when the present church was erected. The first pastor was Jeremiah Morrow, Miami 1831, son of Governor Morrow.

Fair Haven Church has had pastors who have been leaders in the denomination. The Rev. J. Y. Scouller, D.D., and his son, Dr. John C. Scouller, were moderators of the General Assembly. During Dr. Scouller's pastorate, ten young men entered the ministry and seven young women became ministers' wives. Among the twenty-three sons and grandsons of the congregation to enter the ministry were Dr. W. R. Wilson and Dr. J. C. Pinkerton, recent well-known leaders. Daughters of the congregation have given nearly one hundred years of service in the home and foreign mission fields. At present Lois Whitesel Roy, Miami 1940, and her husband, a former Fair Haven pastor, are missionaries in the Sudan, and Mary Lybrook is a former teacher at Pressly Memorial Institute, Assiut.

When Dr. Porter first came to southwestern Ohio he received a part of his salary for helping organize the Hamilton church. He conducted services in groves, in private homes, or in the old fort. Dr. David MacDill was the first pastor of the church, organized with thirty-seven members, and continued there for thirty years. For twenty-five years he was a member of the Board of Trustees of Miami University. The present membership is about 500 in a busy industrial city of 60,000 with many churches of varied faiths. The Women's Missionary Society was organized July 17, 1857.

Unity—College Corner

Another church to go out from Hopewell was Unity, the College Corner Church. In 1849 twenty-five members of Hopewell and five members from Oxford who lived in Union County, Indiana, formed the new congregation. Last year the church celebrated its centennial in which two minister-sons of the congregation took part: Dr. Charles G. Mann, Waukesha, Wisconsin, Miami 1907, and William C. Latta, Oakmont, Pa., Miami 1924.

Beech Woods Becomes Morning Sun

The Morning Sun Church dates back to the Beech Woods Reformed Presbyterian Church, which in 1810 had a log church. The pastor, Rev. John Kell, not only ministered to this flock for six years but also to all the Reformed Presbyterian societies in

Ohio and Indiana. The early pastors were from South Carolina. In 1850 the name was changed from Beech Woods to Morning Sun. James H. Cooper, Miami 1861, was pastor 1867-74. In 1870 the church became the Morning Sun United Presbyterian Church.

The brick church built in 1835 near the present Beech Woods Cemetery seemed not desirable so they and 100 members of the Hopewell Church built the present church in Morning Sun village, dedicated in 1877 with Dr. Morehead of Xenia Theological Seminary preaching the dedicatory sermon. There were more than 200 members. Closely paralleling the effective service of the early Morning Sun Church is the history of the Morning Sun Academy which trained many of the young people for positions of leadership. Laura Wright, a daughter of the congregation, is at present a missionary in Tanta, Egypt, and Sarah Meloy, a granddaughter, is in Cairo.

Oxford Church and Seminary

The history of the United Presbyterian Church in Oxford begins in 1834 when eleven Associate Reformed members, part of them from Scotland, assembled under the leadership of Samuel W. MacCracken, an honor graduate of Miami in 1831, professor of mathematics at Miami 1832-35, of ancient languages 1835-37. He was pastor at Oxford until 1840 and at Hopewell 1840-59.

Upham Hall Tower, Classroom, Miami University

The Oxford church was formally organized in the Miami chapel, a part of the present Harrison Hall, on March 1, 1837. The following October the Associate Reformed Synod of the West resolved to locate the theological seminary in Oxford from the temporary location in Alleghenytown. Dr. Robert H. Bishop, first president of Miami, a special friend of Dr. John T. Pressly of South Carolina, pastor of the First Church, Allegheny and president of the seminary, urged him to come to Oxford to make the seminary a part of the University. Committees of the Synod and the Oxford congregation met March 1, 1838. They resolved to erect a building jointly, to be used as church and seminary, the lower floor for library and lecture room, the upper for chapel and church. There has been a suspicion that this work was hastened by those interested because of a fear that the next synod might, owing to opposition which had arisen to Oxford as a location, reverse its action.

Be that as it may, the work was speedily and well done. Few buildings after standing 111 years would be considered worthy of a third extensive renovation, now nearing completion. The congregation was small. The seminary was to be built by contributions from the Synod, and contributions were asked for both the seminary and the church. The congregation gave liberally, helped by surrounding congregations, especially Hopewell, whose subscriptions and legacies from members amounted to one-half of the original cost of the building.

The storm of opposition to the re-

Benjamin Harrison Hall, which once housed our U. P. Church and Seminary

Waiting for entrance to the second service in Oxford Church on Mother's Day

moval of the seminary to Oxford culminated in a division of Synod, east and west, the eastern division keeping the name of 1st Synod, the western division becoming the 2nd Synod of the West. Each had its own seminary, the one in Allegheny under Dr. Pressly, the new one under Dr. Joseph Claybaugh, formerly pastor at Chillicothe, assisted by Rev. Samuel W. MacCracken, both professors at Miami University.

Dr. Claybaugh delivered his first address to the twelve students in December, 1839, nine of whom were graduates and two former students of Miami. The address is printed in *The Christian Intelligencer* of that month, a masterpiece of good English and good counsel. Dr. Claybaugh served the seminary, church, and university until his death in 1855. He was succeeded by Rev. Alexander Young, assisted by Rev. William Davidson of Hamilton, until the removal of the seminary to Monmouth in 1858. Whitelaw Reid of Cedarville, Miami 1856, ambassador to England and editor of the *New York Herald Tribune*, is said to have attended the Oxford church while a student.

Worthy Alumni

During the years of the Oxford Theological Seminary some eighty students finished the course and became missionaries, pastors, or professors in the church colleges.

James Barnett, Miami 1839, sailed as missionary to Palestine and Syria in 1845, and in 1854 with Thomas McCague, another Oxford Seminary graduate, founded our Egypt Mission. Marion Morrison, Miami 1846, after teaching at Monmouth, was general missionary for the west, starting missions and organizing churches. Many flourishing United Presbyterian churches in the west and northwest were started by students of the Oxford Seminary. David Paul was president of Muskingum 1865-79.

John Steele MacCracken, Miami 1839, a brother of Samuel, was a pioneer preacher in Hardin County and teacher in the academy there. His son, Henry Mitchell MacCracken, Miami 1857, who became chancellor of New York University and was the father of two college presidents, was born in Oxford in 1840 while his father was a student in the seminary and therefore belongs to the Cradle Roll of the Oxford church and seminary.

The development and growth of Monmouth College was aided by the Oxford Theological Seminary. David Alexander Wallace, Miami 1846, was president of Monmouth 1856-78 (and of Muskingum 1846-49); John Calvin Hutchison, Miami 1856, was professor of natural science 1858-91, vice-president 1870-91; Dr. David MacDill, Miami student 1845-48, L. H. D. 1901, was professor of philosophy 1876-84 and

professor of apologetics in Xenia Seminary 1885-1902; Marion Morrison, professor of mathematics 1856-62; Robert Ross was one of the founders of Monmouth and served many years as professor and financial agent. Later Thomas H. Rogers, Miami 1856, father of the wife of President R. M. Hughes, was professor of mathematics at Monmouth 1864-98, and a recent pastor, Howard Jamieson Jr., is now assistant professor of Bible and religion.

Dr. William Jasper McSurely, Miami 1856, at one time acting president and later librarian at Miami, studied in the seminary 1856-58 and was the third pastor of the congregation 1859-66, following the removal of the seminary to Monmouth. No doubt the housing situation in Oxford was also acute in those days for the McSurelys lived in first floor space vacated by the seminary. During their occupancy William McSurely, later a judge in Chicago, was born. He enjoyed the distinction of telling his friends he was born in a church.

Space and the reader's time prohibit naming many more who went out from the seminary and church to positions of leadership.

Female Education

About the time of Dr. Claybaugh's death, the Rev. James H. Buchanan came to Oxford as president of the Oxford Female Institute (in the present Oxford College dormitory for freshman girls of Miami). It was placed under the supervision of the First Presbytery of Ohio and was patronized largely by our church. The Female Institute was of great advantage to the Oxford congregation as the teachers and students worshipped there and added much to the social and spiritual life of the church. Oxford Female College, on the present Fisher Hall grounds, was founded by Dr. John W. Scott, formerly on the faculty at Miami University, the father-in-law of President Benjamin Harrison, Miami 1852. Out of the union of the Institute and the College in 1867 came Oxford College which was merged with Miami University in 1928, the dormitory still bearing the name.

Mt. Pleasant

In 1807, the Mt. Pleasant Church at Monroe was organized. John M. Graham, Miami 1838, was pastor 1842-47. Dr. S. A. Livingston, pastor for over a half century and now pastor-emeritus, was instrumental in starting the Olivet Church at Trenton in 1901. Howard Brittain, Miami x-1898, son of Dr. J. R. Brittain, pastor of the Oxford church 1891-99, was pastor of the Trenton Church 1935-39. The Mt. Pleasant church is currently in the news because Second Synod is establishing the Mt. Pleasant Home near by.

Southeastern Congregations

Down in the southeastern part of the Presbytery are Sycamore, established in 1805, Hopkinsville, 1815, Cherry Fork, 1838, and Tranquility

Oxford College dormitory. Originally the Oxford Female Institute, under U. P. supervision.

at Seaman, 1860. Dr. John E. Bradford, pastor at Tranquility 1892-97, was professor of history at Miami 1905-21 and active in the local church prior to becoming secretary of the Board of Education.

Richmond

The Richmond church was organized in 1830 and had one Miami pastor and a "related" Miami pastor. Elihu C. Simpson, Miami x-1871, was pastor 1874-81. Dr. Joseph W. Clokey, pastor 1870-72, was the father of Joseph W. Clokey, Miami 1912, organist at the Oxford church during his junior year in college, now professor of creative music on leave, formerly dean of the School of Fine Arts. Dr. Clokey's sister, Mary Clokey Porter, is known in WGMS as the founder of Thank Offering, and by the school in Egypt which bears her name.

The Richmond church is unique in that the present building, Reid Memorial Church, was a single gift. Daniel G. Reid gave the entire building, equipped and with an endowment, in memory of his father, an elder, and his mother. It has the second largest membership in the Presbytery. (Hamilton largest.)

Dayton Churches

First Church Dayton was organized in 1851 and had two Miami pastors — James Bonner Foster, 1858, pastor 1861-63, and Elihu C. Simpson, 1871, 1893-99. The Corinth Boulevard Church, 1942, and the College Hill Community Church, 1945, were started by the Board of American Missions working through the Dayton Federation of Churches.

Frenchburg and Ezel

The Frenchburg and Ezel churches and schools in Kentucky are under the supervision of the Women's General Missionary Society. The Houston, Cedar Creek, and Zion churches in Tennessee are under the Board of Home Missions. All are in First Ohio Presbytery.

Additional Miami Graduates

If you have read this far, you have been conscious of the many times the names of Miami graduates and former students are used. Still others are Rev. James T. Vorhis, x-1920, of Coraopolis; Earl Jamieson, 1920, a former missionary in Egypt, the recipient of a Bishop medal at a Miami commencement, son of one of Oxford's ministers, Dr. S. R. Jamieson, 1914-22, and cousin of Howard, pastor 1943-46; Dr. Evelyn Cathcart, A.M., 1948, missionary in Sialkot City, whose mother and sister live in Oxford; Dorothy Holliday Cummings, now of Gordon College, Pakistan, closely identified with the Oxford church while YWCA secretary at Miami. The present pastor of the Oxford church, Edwin R. Fairman, taught speech at Miami for two years, and his wife, chairman of the local WGMS committee, received the A.B. degree in 1949 magna cum laude! Both are doing graduate work this year.

Welcome to the WGMS!

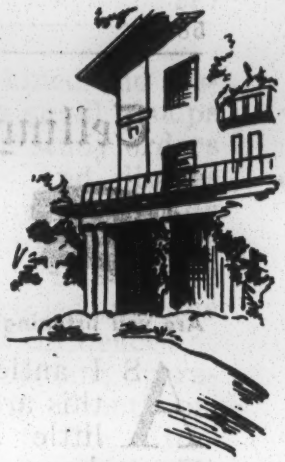
No doubt some important contacts have been left unmentioned. Suffice it to say that it is quite appropriate that the WGMS should meet on the Miami campus.

Down through the years the missionary societies in the churches of First Ohio Presbytery have had a deep interest in both home and foreign missions. All are looking forward to the WGMS meeting in Oxford, planning to attend meetings, grateful for the opportunity to meet officers, missionaries, and Board members of whom we read but seldom meet.

All of the United Presbyterian churches in the Presbytery will welcome visitors while the WGMS is in Oxford. They hope to be of service in making this convention a source of renewed inspiration in carrying out the Great Commission, "Go ye into all the world . . ."

ilton Hall dining
om — WGMS
headquarters
for meals

Entrance to Benton Hall where WGMS meetings will be held



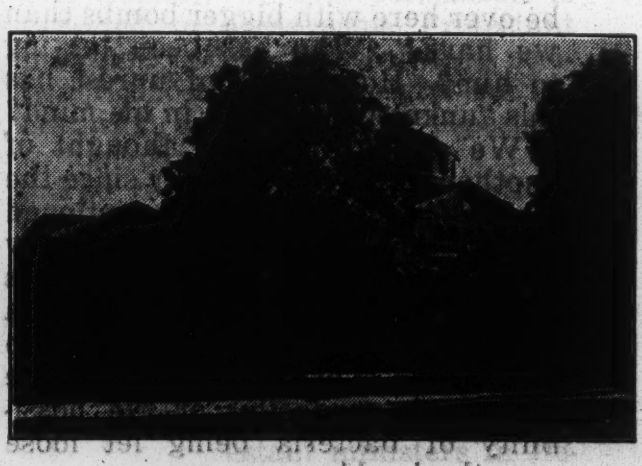
Bishop Hall
for Upperclassmen

v. E. B. Fairman,
pastor of the
Oxford Church

One entrance to Hamilton Hall, the WGMS headquarters

Mrs. E. B. Fairman,
General Chairman
Local Committee

Hepburn Hall for Freshmen



Alumni Library, Miami University

Telling "His-Story" ✠ Neighborhood Voices

Are you listening?

Undertones

By MRS. GEORGE W. HUTTON,
Meridian United Presbyterian Church, Butler, Pa.

AS I anticipated the writing of this article I kept thinking of little Methodist Roger who came home from Sunday School with a "mite box," which his teacher had given him.

"Why do they call it a 'mite box,' Mother?" he asked.

"Because," c h i r p e d his little brother before his mother could reply, "because you might put something in and you might not."

My observations "might" not be of much value, but I shall record a few of them.

Rumors of War

More and more we in America are becoming conscious that we are living in an era of tremendous revolutionary changes. Just since I was asked to write this message events seem to be spinning. Many voices, tense and insistent, press for a hearing. I am not a pessimist, nor am I an over-optimist, so I am quite conscious of the many undertones today.

My younger son rushes in from intermediate s c h o o l, and says, "Mother, we ought to fight the Russians! If we don't they will soon be over here with bigger bombs than we have." Who has been talking to him? How much of unrest has this "unknown" planted in his mind?

We shrink from the thought of another war, yet every day since the last one it has been subtly mentioned as inevitable. My son cannot know that only this morning my heart was made heavy by the word about a new nerve weapon, a substance to be sprayed over the enemy to make him weak or docile; or the possibility of bacteria being let loose over the land!

Liquor Lures

At dinner my daughter says, "Mother, these sweet potatoes are delicious. How do you fix them?" I proceed to describe the method I use, and the seasonings. A little later she reads for a time in a recent magazine. When she lays it aside I pick it up, and behold, in a box in the middle of the page, "Your whipped sweet potatoes will be much more delectable if you add a dash of sherry!" And a few pages over, "Your pork roast will be zestful if basted with wine."

Insidious voices suggesting that we *try* these things. Liquor men admit that sales have fallen off, as peacetime production has again made possible new radios, washing machines, refrigerators, automobiles, television sets. When O.P.A. was taken off, costs of food and clothing, and other necessities increased. Liquor merchants cannot lower their prices until the government taxes are reduced, so they are trying every conceivable means to lure people to use it "casually."

Is It Gambling?

The door bell rings, and a youngster offers me a ticket for thirty-five cents. If I have the *lucky* number I may get a brand new electric roaster, or even a car!! Something within me

cries out it pity. What sinister force is teaching this child to gamble, to "get-something-for-nothing," to peddle "chances" to my door—to any door?

Government Control

Undertones of protest filtered through in other fields recently, and Congress is becoming concerned about them. News releases, editorial comments, pertinent cartoons in leading newspapers, remarks by radio commentators, and other public expressions have disclosed facts concerning potato surpluses, wheat stored in "Liberty Ships" infested by insects, enormous stocks of dried milk and eggs in danger of spoiling. These conditions make our neighborhoods uneasy because our friends abroad (and some even here in America!) are in desperate need of these things.

Books are being written to make us aware of a seemingly unobtrusive advance toward a *welfare* state. There is a trend toward government control of this, that, and the other thing.

It is to be noted that modern governments obtain power over their people in subtle fashion, according to Dr. Pettingill. "They tax away the earnings of their people, then dole some of it back to them in subsidies. By this process they become masters of men and cease to be their servants."

Dr. Elton Trueblood, of Earlham College, says that students are becoming greatly concerned today in that they are learning that great civilizations can fall, and are making the induction that the same is possible for our civilization.

Is Communism Growing?

Recent disclosures of the inroads of Communism in our beloved country cannot be ignored. T. C. Kirkpatrick, managing editor of *Counter Attack*, the only publication in America devoted to the investigation of Communistic activities, states that there are 54,000 card-holding members in our country, trained and disciplined. They meet in small groups in homes, and read and study orders from those higher up, and discuss Communistic philosophy. Generally such a group has not more than seven party members present, and others who may have come are led into the conversations and thus influenced.

Among the most important operations is the creation of "front" organizations, according to Mr. Kirkpatrick, a former F.B.I. agent. He mentions some of them, and doubtless we should know their names: International Workers Order, American-Slav Congress, National Council for American-Soviet Friendship, National Lawyers' Guild, Congress of American Women, Labor Youth League, and others.

The Party, aside from infiltrating into America's basic industries, has a long-range program for influencing thought leaders in the arts, sciences, and professions. Last year Moscow planned a "World Peace Conference," and it was held in the Waldorf-Astoria Hotel, in New York City. Our State Department said it "was a Communist sounding board." Some of its sponsors were well-known people—authors, actors, critics, musicians.

The Voice of Rome

Another voice that I am aware of, and of which I am hesitant to speak here lest I be thought by some to be "intolerant," is the voice of Rome. This year especially it seems that every family of this persuasion is expected to press some Protestant into their belief. They converse positively concerning it, and give out literature in a kindly manner, especially to the young.

The recent decree of the Vatican concerning conferences and discussions between Catholics and Protestants insists that all such must be controlled and directed by the hierarchy. Why? I recall that Dr. Peter Marshall told the Protestant ministers in De-

troit a few years ago to be alert to Catholic maneuverings, to be sure that "tolerance" was not all on our side.

If we glance at the countries which have been dominated by the Catholic faith we cannot do other than conclude that each has been retarded in every way by blindly following the Roman hierarchy.

In the "mixed marriages" of our communities today there is much sadness. Our Protestant young people have been slow to realize what is involved until it is a bit late. Either the Protestant must sign away his (or her) right to bring up a child in the Protestant faith, or embrace Catholicism himself. Seldom does the Catholic party yield to Protestantism. This is not to our credit. We must early put leaflets concerning this matter into the hands of our young people. We must diligently instruct them.

We ourselves must "stand fast in the faith," neither be discouraged. "As Protestants," says Dr. Winfield Burggraaf, in the *Earnest Worker* (March), "we must get accustomed to the fact that our view of the world and the place of the church in it is not the same as that of the Roman church. Neither are our methods of carrying on the conquest the same as their methods. We must accept our evangelical position, and if sometimes we seem to face defeat, we will 'take it on the chin.' It is not our cause, but Christ's, and He is able to guard His own."

Voice of Anti-Semitism

In many communities there is the perennial menace of Anti-Semitism. At a recent Home Missions Congress, Dr. Conrad Hoffman, secretary of the Committee on the Christian Approach to the Jews, told the Congress that the Jewish population of America is "looking to the churches to prevent any serious rise of Anti-Semitism." He added that "if we fail, it may well mean the downfall and decay of America." This may sound "like the language of exaggeration," says Dr. McCulloch, "but a reading of history reveals the sober fact that nations which have hated and persecuted the Jews have not prospered."

Audible Overtones

Yes, many are the undertones we hear, but we can also hear the overtones. When small sons suggest wars, we can *patiently take time* to point out its evils, and set forth the amazing advantages of peace. To do this we must be informed, and for the United Presbyterian woman, I know of no better sources, aside from the Word itself, than the periodicals of our own denomination.

Oh, yes, and to counteract the one bit of liquor advertising concerning my potatoes, meat roasts, et cetera, I find in *Goodyear Farm Progress Magazine* (quite providentially!) this item, fresh from the press: "The juices from pickled fruits, such as crab apples, peaches and pears, can be used as flavors, and for basting meats!"

Indeed God does provide us with the means to war against evil. We must ever be looking for the *right* weapons to wield at the opportune moment. The King's business requires alertness and haste. Good books, reliable periodicals (the pastor can advise), work in Bible Schools, Youth Clubs, even helping some youth to attend one of our fine Summer Conferences, friendliness, and above all, *taking time* for the reading of His Word and for prayer.

Encouragingly enough, there is a decided awakening, on the part of both men and women today, to the fact they need God—they need Him and His Son.

As Paul spoke to Timothy, so he is speaking to Christian women: "Thou, therefore, my 'daughter,' be strong in the grace that is in Christ Jesus; and the things thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others, also."

Out Of The Depths

By MRS. W. J. HARPER McKNIGHT, WGMS Temperance and Reform Secretary, Pittsburgh, Pa.

THE above title recalls to our minds the familiar opening words of the One Hundred Thirtieth Psalm in which the Psalmist cries out from the black abyss of sin and despair, "Out of the Depths have I cried to Thee, Jehovah. Lord, Hearken to my voice." This is the agonizing prayer of a soul in great need and can be considered not only as a quotation from Holy Writ but as the cry of a present-day segment of society which has fallen into the miry pit of alcoholic enslavement, and of a nation which is fast drinking itself into a state of spiritual and moral decay.

As this Psalm continues the Psalmist arrives at this great truth, "For with Thee is forgiveness." The word "forgiveness" in this particular setting may be literally translated "cutting off" and thus suggests the merciful surgery by which the cancerous tumor is taken out of the soul.

So, with this in our thinking, let us consider two things in connection with the appalling problem of liquor in our country: first, What are these "depths"? and second, What are some of the surgical operations by which this cancerous growth can be removed?

THE "DEPTHS"

Perhaps it would be highly significant first to quote some facts concerning the situation in our own Capital, as revealed by Congressman Joseph R. Bryson (D., South Carolina), Congressman Edward H. Rees (R., Kansas) and the Washington *Star*, "more liquor is sold and consumed in the District of Columbia than in any other political subdivision in the world. . . . The city of Washington is soaking up three times as much liquor as the national per capita average. . . . Neither Sodom nor Gomorrah were as debauched by liquor as is our National Capital City." A recent bold type headline in the *Star* read, "Children Drinking Whiskey Figure in Home Mishaps." "In the past five years the number of liquor licenses in our Capital has soared from 1,962 to 2,393. . . . the number of admissions for intoxication in the jails has doubled. . . . 37,000 persons being arrested during the last year alone." Says the *Star*, "Seventy per cent of all jail cases and 77 per cent of the District's criminal court cases are on drunkenness charges."

This shockingly excessive drinking among government officials and employees, coupled with the rumors of sexual degeneracy which is a companion of excessive drinking, when translated in terms of muddled, irresponsible governmental action and diplomacy with other nations, the revelation of high State and atomic secrets, etc., is an unspeakably disgusting commentary on the "State of the Nation!"

Another "Depth" to which Society has sunk is indicated by the tremendous increase in women alcoholics. Many of these are mothers.

When we realize that alcohol is a POISON which destroys new life cells thus handicapping children before and after birth, that alcohol is transmitted to an unborn baby

Line drawings, p. 591 and this page are from a "Temperance Graph" by courtesy of the National Reform Association. Graphs available at $2.00 per 100 from National Reform Association, 501 Publication Bldg., Pittsburgh 22, Pa.

The ideals shared on this day largely determine the character of the new home.

through its mother's blood making it just as drunk as the mother, and that the injury done to the germ cells of drinking parents can be transmitted through as many as seven generations of non-drinking children, we shudder for the future generations of America.

Dr. Adams of the Juvenile Court of Allegheny County, Pittsburgh, recently stated publicly that almost every single one of the 2,500 delinquent children was there because of a drunken mother, and that the number was rapidly increasing.

"Five years ago a woman at our meeting was an oddity—in my club now, women are a majority."—*Alcoholics Anonymous.*

Concerning teen-age drinking and traffic deaths we have the following from Lou E. Holland, President of the American Automobile Association, "Thousands of motor accidents are caused by drunken boys and girls. This practice of driving while intoxicated is increasing among youngsters. They think it is a mark of distinction to carry booze bottles but drinking and driving turns them into potential killers. During the past year there has been a great increase in roadside places where boys and girls can buy liquor. More than half the states allow gasoline stations to sell whiskey. This appalling business of mixing alcohol, gasoline and youth has to be stopped or accident records will mount to tolls undreamed of before."

Society has reached a new "low" in its placid acceptance of unscrupulous, malicious and distorted liquor propaganda and advertising which penetrates almost every home and school in the land through radio, television, newspapers and magazines. Public sentiment, one of the most powerful forces on earth, is being *molded* and *controlled* by the liquor forces in a frightening manner.

The most diabolically clever and resourceful experts in the world are employed to prepare this deceitful, lying propaganda and advertising which floods our country. It is exactly the same type of thing Hitler did and he changed German sentiment in one generation! The fact that thousands of young people are lured into the grip of alcohol each

Where the parents step today the child will likely step tomorrow.

year is grim proof of the effectiveness of such propaganda.

An alarming depth is being plumbed through the comparatively new medium of television in addition to what is being done via radio. In the very beginning the money-mad liquor interests saw in television their golden opportunity to invade the American home and compel the people to drink, drink, drink. There are more than 660 radio stations which carry network shows for the brewers and vintners, with new shows being added constantly, and far-reaching plans being made by beer and liquor companies to increase their advertising budgets in 1950.

There have been television beauty

contests to win girls and women to drinking. The Hornung Brewery of Philadelphia sponsored a 13-week television beauty contest open to all girls of 18 years or older. The winner was publicized as "Miss Hornung." In Chicago "Tavern Pale Beer" held a beauty contest in which 410 beauties were televised. The winner, an 18-year-old model, received $5,000 worth of prizes. "Tavern Pale Beer" reported sales increases of 20% as a result of this contest which was described in *Broadcasting* under the title, "Cheesecake That Sells Beer."

In May, 1949, beer and wine advertising topped the list of television spot-announcement users.

Millions of young people and children are being conditioned! What a glorious day for our liquor traffic as they begin to reap the harvest they are sowing right now all over America on the radio and television.

We could go on and on, but let us briefly touch on some of the types of surgery by which this malignant growth can be removed from our society.

"THE SURGERY"

1. Inform ourselves of the *facts* concerning the true nature of alcohol and its harmful effects, and be on the alert to spread these facts at every possible opportunity.

Our Temperance Secretaries should be well informed and very conscientious in presenting instructive information at every regular meeting, besides as many special programs as possible.

2. We must be responsible for seeing that the TRUTH about ALCO-

The $8,800,000,000 spent in the U.S.A. in 1948 for intoxicating liquor would have built 1,000,000 greatly needed homes.

HOL is taught to the children and youth of our Bible Schools, youth groups, Junior Missionary Societies, Teen-age circles, Summer Bible Schools, etc.

We can have great hope for the future if we raise up a generation of people who knows the real truth about alcohol and who are pledged to abstain from its use.

3. We can protest the sale and use of liquor in many ways as, for example, the manner in which a group of Christian women did in Valparaiso, Indiana. A large department store suddenly placed beer on sale in its grocery department. Shocked and disappointed by this, Mrs. Miriam Carter enlisted the help of other women in phoning and visiting the store to protest. Within four hours the store made a decision to stop the sale of liquors and take the loss of what had already been invested. Try it in your community!

4. Protest the advertising of liquor over the radio and through magazines, as provided in the Langer Bill.

This bill is still in Committee, and even though you have written letters urging its favorable report, write again and again. Urge them to submit it to the Senate for consideration, and then write your Senators.

(*Continued on Page* 636)

The Voice Of The Church

"Church of Christ, Lift Up Thy Voice"

By ALBERT E. KELLY, D.D., Executive Secretary and Treasurer,
Board of Administration, U. P. Church

THE Editor of the *Women's Missionary Magazine* and I were in conversation one day some weeks ago. There had been references to the denominational theme and emphasis for the current Church Year. We both had in mind that during 1950-51 our Church will be underlining Christian Witnessing, and that the scriptural theme will be "Go . . .and Tell."

Said the Editor to me, "What has the Church to tell? Others are writing for the magazine concerning various phases of our contemporary life. They have been referring to other voices. What about the voice of the Church these days? Or, to be more explicit and personal, what has our United Presbyterian Church to voice to the immediate community and to those in lands afar?"

How could I refuse the opportunity offered to consider some timely and very relevant questions?

Is There a Story to Tell?

There are those who describe this word "relevant" as epidemic. Perhaps it is an expression that at the moment is sometimes over-worked. But it is altogether in order and pertinent here. Of course it would be futile and foolish for the Church to "Go . . . and Tell" if there were no story to tell, if there were no word to speak, and if there were little or any need for the telling. But, on the other hand, if the Church of the Lord Jesus has *the* word of Good News, and there are multitudes of people everywhere in bitter need of and yearning for just this message, then the telling becomes a matter of urgency and of first importance.

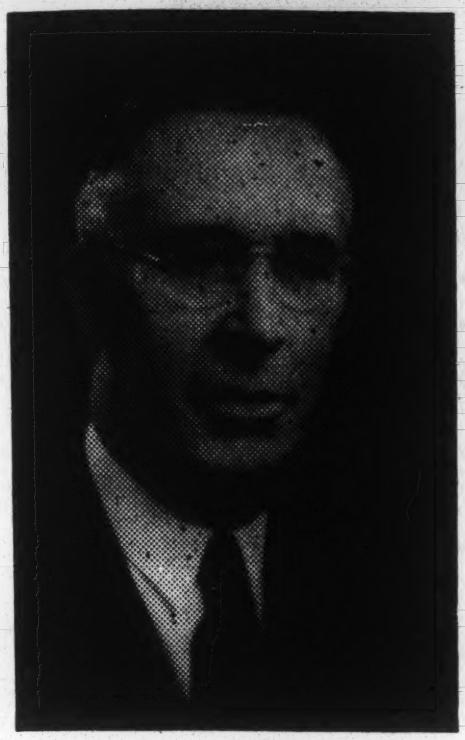
Is the Church's Voice Needed?

There is need of the telling. There is deep and poignant need that the Church's voice be lifted and heard. The time is now. Today is the day for the telling and the hearing. Tomorrow, in our swiftly moving and changing world, may be too late for all. It will surely be too late for some. The testimony to this is quite sufficient. One hears it, reads it, and sees it everywhere. We open a book of not long since by the British author W. E. Sangster, *Let Me Commend,* and we come almost at once upon this descriptive statement, "An awful desperation eats into the heart of plain men. It is compounded of despair and synicism. Men may not use the words, but the language of their tear-filled hearts . . ."

Here before me is a 1950 Easter letter by one of our Synodical Superintendents of Missions addressed to the pastors of his synod. I quote a paragraph: "These are fear-ridden, anxious days. 'We stand at the threshold either of the greatest horrors humanity has ever experienced, or its greatest blessings.' What a challenge to proclaim the Gospel of the Living Christ! What an hour for Christian Evangelism! What a responsibility and opportunity confronting the Christian Church!"

Or there comes to hand the answer by a good friend to the question proposed to him, "What does Easter mean to you?" And he answers with words of faith and courage and hope against the back-drop of trying days, "It is a fear-ridden world today to a degree never before known. A vague and awful dread haunts the hearts of men. The future is misty, dim, threatening."

From still another, a man of very wide and deep experience of modern life on a world as well as personal level, a Christian statesman, there came some months ago this word of



Dr. A. E. Kelly

penetrating insight, "Alas, self-seeking and acquisitiveness are hardening almost all of us, and supping our lives of precious values we once hoped for. Fear besets us, modern civilization is giving to countless millions only hunger, destitution, anguish of body and of spirit. Our western civilization, which a generation ago we thought secure, is today being subjected to terrific attack. Forces, seemingly beyond our control, are determining, as if on the battlements of eternity, whether mankind will advance to new unguessed levels, or whether western institutions will crack up and pass into memory."

Are the People Listening?

But if there is such abundant evidence of human need, calling upon the Church to "Go . . . and Tell," there are indications everywhere that in their extremity thousands are reaching out and up for spiritual help. They are buying religious books. Their buying puts discussions of things spiritual into the best-seller class. Let a volume deal with inner fears, conflicts, defeats, and yearnings of the needy human heart, and it sells by the thousands.

Statesmen, educators, scientists, business leaders, as well as churchmen, are urging upon us that salvation must be found in the direction of the sources of spiritual help. Let anyone talk in terms of comfort and companionship and courage and he will have a hearing. Multitudes are listening to hear some message, some voice, of victory and hope.

Are the People Answering?

I spent two days recently with denominational secretaries of Evangelism representing twenty and more communions in the United States and Canada. We had reports before us dealing with thousands of congregations across the country, north, south, east and west. The thrilling story of what has come to pass in many of our United Presbyterian fields found its place in the record.

There was honorable and grateful mention made of those five smaller United Presbyterian congregations in one area of our Church, with a total reported membership a year ago less than 500 and with total accession during the year before last of only 17. During the closing weeks of the past church year these five congregations united in a Preaching and Visitation Evangelism program. The laity was trained to visit homes and individuals with a Gospel testimony. There were 103 commitments for Christ and the Church.

And a congregation that during the year before received into fellowship only one, had the joy recently of seeing 61 join them for worship and work in public testimony to their faith in Christ as Saviour and Lord.

Had there been time I could have duplicated that story many times. Others could have done the same. And there was but one conclusion to be reached. There is in our country a resurgence of spiritual interest and life within the fellowship of the Christian Church, and outside the Church there is a turning for

Will you be one to carry the Torch of the King Eternal?

Will you dedicate Time, Talent, Things to the Ideals of the United Evangelistic Crusade?

strength and salvation to the places and the Source of spiritual help.

When in one year in America have so many confessed their faith in the Lord Jesus as personal Saviour as during the months of 1949? When have so many reaffirmed their faith and come back to the Father's House? When have so many crowded the sanctuaries of Christian worship as during the recent Pre-Easter season, Holy Week, and on Easter Sabbath? As the Book puts it there are "stirrings in the mulberry trees." The Holy Spirit is finding opportunity to revive the Church. He is finding response to His convicting, converting and regenerating ministry.

What Has the Church to Tell?

The spiritual need of these multitudes—and they are not all in the mission fields abroad! They are in our communities. They live on our block. They ride the buses and street cars with us. They trade with us at the neighborhood store—with their need of that which only God in Christ can give them, and with these thousands out there waiting for the Church, and for us who compose the Church, to come and tell them about our Saviour and our Lord and His Church, what a challenge to us to go and bear witness!

But the Church, and let us say our United Presbyterian Church, can bear no witness, voice no Good-News message, beyond and above the level of her own experience of Christ and His saving, keeping, enabling and comforting power.

Our comrades of the Presbyterian Church U.S.A. have been pleading during these years of their New Life Movement that "if the Church is to impart new life to others she must first have that life herself." The pertinence of this is obvious.

Our Lord's final commission was the appointment of His Church to the task of witnessing unto Him with the world as her parish. And a witness, we all know, is one who bears a testimony out of what he himself has seen and heard and known firsthand. Christian Witness Year is calling us to a study of our Christian-Experience potential. Taking inventory is an accepted procedure in business. It is needed exercise, even though it be a humbling and shaming experience, whether it be for the Church, or for a congregation, or for

the individual Christian who is a member of the Church.

What, indeed, have we to tell others as we go, about the Lord Jesus as a Saviour of sinners, as the Lord of Life and of lives, as the ever-present Comrade of seeking, serving souls, and the Friend of all the friendless and the needy, if we have not opened wide the door to let Him in to our hearts, if we have not given Him opportunity to do with us, through us, and for us that which He waits and attempts to accomplish?

We have through our repentance and faith come into an experience of the salvation provided for us by His atoning death on the Cross. That is true, is it?

Once we were blind, but now we can see. That is true, is it?

We are thirsty and He gives us to drink of the water of life. That is true, is it?

We are hungry and He feeds us upon the bread of life. That is true, is it?

We would be so lonely, but He walks with us and talks with us. That is true, is it?

We are not fearful for He gives us courage. That is true, is it?

We face possible defeat, but there is a strength for victory in Him. Even when we are defeated He is longsuffering beyond our comprehension, lifts us up and establishes our feet again upon the eternal way. He has given us purpose in life. We do march to the music of great imperatives. There are sorrows, for we live in such a world, but He comforts us with words like those of a brother and with His r o d and s t a f f to strengthen and stay us in the dark valley. The days are dark and the future dim and foreboding, but not to us, for our faith and our hope are in Him. He shall not fail and the future, even beyond the veil, is as bright as His precious promises. All this is true, is it?

Then with all our weaknesses and our immaturities and our trespasses, and we confess them humbly, we do know Him in Christian experience and are persuaded that He is able.

Then the Church is ready to voice *the* message. She is ready to offer the one salvation. She is ready to speak with something of her Lord's concern. She knows and can tell her story with conviction and with winsomeness. She can denounce the evil and still love the evil-doer into the Kingdom. She can lead to the springs of the water of life and to the Source of all comfort and of all spiritual help. She is ready to point men with faith and hope to the Day that is coming when "Wrong shall fail and Right prevail" and He shall reign whose right it is to rule. She is qualified to be a witness unto Him.

Is Your Voice His Voice?

We have been using the pronoun "we" advisedly. And have been relating the pronoun to the Church. For we are the Church. We are the body of Christ. Then we are the voice of Christ in the world now. He has no other voice but our voices. He has no other plan than that we of the Church should voice His Gospel to that circle of our world's life in which we live and across that stretch of lands afar to which our influence may extend through prayer, money and invested life. He waits, and those needy out there wait, to hear what we have to tell.

What if we fail Him? What if we have had so little real experience of Him that we have little or nothing to tell? What if we are so taken up with lesser things that we seldom if ever lift our voices to tell about Him? What if what we are, in our unChrist-likeness, speaks so loudly that they cannot hear what we have to say about Him? If we fail Him it will grieve His patient heart. But more, it may mean the eternal loss of some souls to whom He has asked us to go and tell about Him.

Reference has been made to Fran-

(*Concluded on Page* 607)

Worship Service

THEME: *The Presence of Christ* (*Matthew* 28:20b)

CHRIST, THE WORLD'S REDEEMER—Titus 2:12-14; Psa. 103:12

By MRS. JOHN W. STEELE, Quincy, Massachusetts, President of the 1949 WGMS Convention

"I have a Redeemer,
O worship His name
He bore my transgressions,
My sin and my shame;
And in His own body
On Calvary's tree,
He took them upon Him
That I might go free."

What wonderful truth is contained in the lines of this old favorite hymn. The message is a personal testimony of one who is telling what the Saviour took upon Himself for the redemption of a lost soul.

Jesus Christ had only one purpose in coming to earth—to redeem mankind.

We who claim Christ as Lord, who by faith have accepted the finished work of Calvary, have a tremendous responsibility. As we look around us to take stock of world affairs our hearts all but faint within us at the appalling conditions everywhere. In some parts of the world men, women and children have never heard the gospel of good news; our duty to them is great.

Fields white unto the harvest, but so few laborers! We should be much in p r a y e r that from among our United Presbyterian young people many will hear the call to give their lives into the keeping of the Master for service in His vineyard. Oh, the thrill of leading a soul to Christ! No treasure on earth can compare with this rich experience.

Then, there are those who have heard but closed their ears and hardened their hearts. They have wilfully turned aside and refused salvation so full and free. Woe unto them, for God has said, "My Spirit shall not always strive with man." What tragedy for a life thus doomed to be forever lost.

World tension is great. Men, yea nations, have forgotten God. Strife and turmoil cover the earth. Days of trial and testing are at hand for each who claims to be a child of the King. Let us be about our Father's business, up and doing while it is day. Reach out to all, telling the news, "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed."

Lift Christ up from the earth, ye His people, then He in all His glory may draw all men unto Him.

"Oh, wonderful love that saved
me from sin,
Oh, wonderful love that cleansed
me within,
His Spirit bears witness that
now I am saved,
All glory to Jesus, I'm saved,
I'm saved."

(Close the Worship Service with Prayer Cycle, Day 31; the Roll Call—a Bible verse denouncing sin; and short prayers, especially for: (a) young people to hear the call to service; (b) those who are already telling of Christ, the world's redeemer; (c) those in high places in our nation, that they may know the Saviour and seek His will and wisdom in all things; (d) members of missionary societies that their l i v e s may be opened books to be read plainly by all, giving forth the testimony that they have been with C h r i s t and learned of Him.)

Citizenship

A Flannelgraph Devotional Talk by MRS. RICHARD A. GLENN, Pittsburgh, Pa.

Use a flannelgraph and the following pictures cut from construction paper and backed with flannel.

1. *Church*
2. *National Capitol*
3. *10% coin*
4. *?% coin*
5. *Bible*
6. *Scroll representing Constitution of U.S.*
7. *Christian flag*
8. *U.S.A. flag*

Print on a strip of paper backed with flannel these words:

RENDER UNTO CAESAR—AND UNTO GOD

As the talk is given add the pictures to the flannelgraph board to form two columns, representing the nation, and the church, as suggested below:

In Matthew 22:21 we find these words, "Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

(*Place strip on flannelgraph*)

Jesus was a good citizen. He was born into a family of good citizens.

At the time of the birth of Christ, Mary and Joseph were in Bethlehem in obedience to the law. It was necessary, in those days, for a census to be made of all the people that it might be known who should pay taxes. God chose this time for an official order for the census.

The custom was that the people should return to the town where their families had lived. Mary and Joseph went to Bethlehem, for Joseph was of the house and lineage of David. There Jesus was born, in Bethlehem, ancient home of David the king.

According to historians there was no war anywhere then, another reason for God's choice of the time and place for the birth of His Son. Peace was as unusual in that day as it is today, but God saw fit to have the Prince of Peace born at a time when the world was at peace.

We do not know whether Jesus was registered as a citizen of that country. But he *was* a citizen, and subject to the laws and orders as was any other citizen of the day. We do not know whether or not Jesus ever broke a law. We do know, however, that He upheld the government.

At the time of this particular verse, Christ's enemies were trying to find something to hold against him.

They said to one another, "This man believes in giving to the poor and the sick. If we can get Him to say we should take the money meant for the government and give it to the poor, then we can say to His followers, 'See, your master is a traitor to the government.'"

But when they questioned Him, He said unto them, "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

(*Place Capitol and Church on flannelgraph*)

The Bible tells us what part of our income belongs to God — one-tenth.

(*Place 10% Coin under Church*)

The government tells us what part of our income belongs to the nation. This amount varies from time to time. Sometimes we feel it is too much. But when we read that in some countries average citizens pay fifty per cent of their incomes toward income taxes, we realize we are among the fortunate.

(*Place ?% Coin under Capitol*)

(*Continued on Page* 629)

+ PROGRAM SUGGESTIONS +

Courtesy of Bell Telephone Co.

Introduction: A century ago people lived in a completely pre-telephone era. No one could project his voice along this great *Speech Highway* that is today the most popular of the speedy methods of mid-century neighborhood communication.

It was only seventy years ago that Alexander Graham Bell invented "this marvelous device that can catch a spoken word, turn it like magic into something we cannot see or hear which speeds noiselessly along the wires or through space to another telephone. The transmitter in one telephone casts the spell; the receiver in another one breaks the spell and the living word issues, bearing its message to a distant speaker."

The first transcontinental telephone line was built in 1915; the first world telephone conversation no longer ago than 1935. Yet today in America we have more than 120,000,000 miles of wire connecting more than 33,000,000 telephones, averaging more than 180,000,000 calls a day!

In *The Magic of Communication* booklet of the Bell Telephone Company we read that its ultimate goal is making it possible for telephone users to dial anyone anywhere in the U.S.A. or perhaps anywhere in the world as simply and promptly as they now dial the neighbor in the same town. Breath-taking proposition, isn't it?

Draw your own "parables." God's creation of sound waves have always been with us. Harnessing them by mankind is marvelous, but still falls short of the wonder of the two-way communication system with Him by prayer. Christians may be "human telephones" channeling "His Story."

No one can estimate the total telephonage-time that is concerned in any way with things Christian. Certainly its wires bear many messages on the business of church organizations. Can more use be made of our telephones in Christian witnessing?

Worship Service: (Page 596. Note also p. 597)

Roll Call: A Bible verse denouncing sin. (Refer to the Cover Picture)

Program: Adapt material from the preceding study articles, from the Literature Dept., from our church papers, from the WCTU, public library, etc. Appoint someone to do research on social problems that confront missionaries. (See story by Mrs. McFeeters, p. 606)

The Program may be developed as a series of "party-line telephone conversations with neighbors." Pre-arrange them, with all who are to "talk" visible in different parts of the room. The Leader may "telephone" to the Society Temperance Secretary, the President of the Society, the pastor's wife or a Sabbath School teacher. Or, if your imagination is sufficient, the Leader may "talk" with persons impersonating the three writers of the study articles. To avoid wasting precious time on exchanging pleasantries about the weather, or about the health of so and so (unless it be about the health that comes from sober, upright, Christian living), imagine you are paying for toll calls!

Invitations: Make extensive use of the telephone in inviting your "neighbor." If you have never used the tried-and-true "telephone-tree," adapt it from suggestion, p. 622. Volunteer to follow up your telephone invitation by sharing transportation to missionary meetings and to church services. Posters or written invitations may feature the telephone.

Quiz: Make your own, using True-or-False Questions on the WGMS Convention (pp. 579-585; 608-612).

Three Presbyterials - One Ministers Wife

Anonymous

ONE of the disadvantages of being mistress of the manse is that most of us have the experience too often of pulling up our roots, saying good-bye to dear friends, and moving on to another pastorate. We go gladly where the Lord calls, but not without a wistful glance at those privileged to continue their lives among familiar scenes and old friends.

However, there are many compensations and one of mine as a minister's wife for seventeen years has been sharing in the work of three presbyterials. I have loved them all; each has had its peculiar virtues, and each has bestowed on me its blessings.

I went to our first pastorate as a bride. All the churches of that presbytery were rural and in its lovely farmlands lived some of the best people on earth.

I had been there but a few months when I learned that according to custom, I, as the newest minister's wife, would be the next presbyterial president. I, practically fresh out of college and very new in the manse!

But tradition was immutable, and in due time I found myself with gavel in hand. Fortunately I also found myself under the tutelage of the secretary, a dear lady, well-seasoned in office and accustomed to coaching young and inexperienced presidents, the wives of the young and inexperienced pastors with whom those churches dealt so graciously.

I went to the WGMS Convention early in my term of office and with its help and inspiration I proved (I hope) not as helpless a president as I might otherwise have been. I very much doubt that I gave that presbyterial anything of value, but it gave me an invaluable opportunity to try my wings.

We moved then to one of our larger presbyteries. When time came for the Spring Convention, one of our women said to me, "If we don't have a new hat for anything else, we do try to have it in time for Presbyterial." In their eyes, the presbyterial was *important*. And rightly so.

The church was less than ten years old; and when the missionary society was started, it was the presbyterial which instructed the first members and tenderly guided them in the early years, and truly they had been brought up in the way in which they should go! Later I found that the presbyterial bore a similar relationship to each of its societies. Its help was always available and no society got out of line without a kindly remonstrance.

This ideal situation came about, of course, because of the very fine women who were the presbyterial officers—some of the great women of our church, I believe. I count it an honor as a minor secretary to have shared their plans and deliberations. They gave me a new vision of service and efficiency in service.

In my third presbyterial, too, I have been blessed, this time with an especially satisfying fellowship. For here are gathered together the missionary women of each congregation, women truly in earnest about the work of the Kingdom. Glorious are the experiences we share, and very helpful as we return to our own societies.

To presbyterial officers, I would say, don't underestimate the service you can render to local societies. You are their primary source of help, and your responsibility does not end with receiving their reports—that is where it should begin.

To you who are not presbyterial officers but may some day have an opportunity to be, I urge you to accept with gladness this place of larger service. I *know* it pays rich dividends in training, in enlarged vision, and in real Christian fellowship.

Delta Presbyterial Meets In Cairo

By MISS VENNA R. PATTERSON, Tanta, Egypt

EARLY Friday morning, March 31, a group of us on our way to the presbyterial meeting in Cairo waited on the Tanta station platform for the Alexandria-Cairo express. Some were carrying lunch baskets and some had suitcases as they were planning to stay over either for shopping or for the Easter vacation.

When the express came in there was a surge of humanity as trains these days are very crowded and those getting on do not wait for the ones who are getting off. I am always a bit surprised that I have survived the battle and that I am really on. It is especially bad in third class as so many of the people carry huge baskets of food and clothing which block the aisles. I have not yet learned the technique of going in through the window.

Well there we were and after we had sorted ourselves out we found that the delegation from Alexandria was on the same coach.

After a bit of squeezing and doubling up we found seats and were congratulating ourselves that no one had to stand when here dashing along the platform came the group from Mansoura, breathless from the race down the stairs of track one and up again to track three. But they were all on when the train started.

I had been sitting in the last seat next to the door and gave my place to one of them and was trying to help the others find places. The one who took my seat got up to go farther forward and an elderly man settled into the seat. We expostulated with him but he shouted he had the seat and he intended to keep it so we held our peace.

As we moved along and people got off at various stations the rest managed to get seats but I was still standing. Finally a man got up and offered me his place and after a bit the elderly man offered to change seats with one of the women so that our group could be together.

Such a trip is never monotonous as there is a constant procession of vendors, peddlers and beggars.

Here comes a blind man led by a small boy. As he chants some verses from the Koran people hand him small coins.

Here is the coco-cola boy with his bottles in a large bucket full of ice water. One is in danger of being showered either with coco-cola or ice water. It is a very popular drink but the shrill cry of the vendor nearly deafens one.

And what is that fellow doing! He sells perfume and as he goes along the aisle he is putting a drop of perfume on the hands of the people and then expects them to buy after they have found out how wonderful it is. The Americans draw back from him but the others sniff with audible appreciation.

This big fellow coming along is crowding out and drowning out the efforts of all the others with his unceasing prattle of the qualities of his stock of—mints! He too is handing out samples and again the Americans seem to lack that fine sense of appreciation.

But at last it is over and we are entering Cairo. People begin to push toward the doors long before we come into the station. As it is the end of the line we can just sit and wait for the crowd to push on.

Two of the buses from the Girls' College are waiting for us and we are whisked out to the College in no time. Our packages are checked and we are being refreshed with tea and cookies.

There are so many friends to greet that it is a temptation to linger but we hear the music beginning in Dales

(Left to right) Miss Venna R. Patterson and two co-workers, Miss Faiga Benjamin, and Miss Laura B. Wright

Hall so we move along. As we look over the program we find that the theme of the meeting is "The Precious Word of God." As we take in again the beauty of Dales Hall a feeling of peace and relaxation comes over us and the unpleasant train trip is forgotten.

Suddenly our attention is caught by a group of girls presenting with the use of objects "Promises of the Word and Their Fulfilment": a lamp and a flashlight—"Thy word is a lamp"; a loaf of bread—"I am the bread of life"; a glass of water—"I am the water of life"; and so on. And then a flannelgraph shows the fall of man and the promise of a Redeemer; the promise to Abraham and others on through the Scriptures to the Cross and the Resurrection. It was very well done. Miss Lydia Matta directed it. She has had special training in England and is now helping Margaret Work in Cairo.

And now the program takes us on to the ways in which the Word of God is given to others—through the use of the Laubach literacy program for one must be able to read in order to know the Word, through evangelization, and through Christian living. At intervals we sing the theme song, "Open mine eyes that I may behold wonders out of thy law."

At the noon hour we gather in the day dining room to eat our lunches. Again it is a happy time of meeting old friends and getting acquainted with new ones.

The girls from the Ezbekiah School present the play "Thanksgiving Ann" and a group of college girls under the direction of Lois Kingan have charge of the Thank Offering service. Various committees report and we learn that the total of the Delta Thank Offering exceeds nine hundred pounds and that next year we are to meet in Benha.

And now once again the delegates are being taken in the college buses to the Cairo station and they go back to their homes and churches with renewed courage and enthusiasm, happy in the thought that our hearts are indeed bound together by Christian love.

PERTINENT QUOTATIONS FROM RADIO AND PRESS

"Right is right even if nobody is right; wrong is wrong if everybody is wrong."

* * *

A riddle: When are highways safest for drivers?

Answer: The drivers are safest when the roads are dry; the roads are safest when the drivers are dry.

* * *

"When a church remains silent on a question as vital as the free use of intoxicating liquors and their sale, when it should be guiding its people toward sobriety, that church is aiding the liquor interests."—Lawrence D. Miller

The Magazine Goes To Holland

By MRS. JOHN P. WHITE, Editor Emeritus, The Women's Missionary Magazine

THERE came an unusual letter in the mail one day more than ten years ago. The stamp bore the likeness of the Queen of the Netherlands. On opening the letter the first words that stood out in large type were, 'Internationaal Archief voor de Vrouw-enbewging." Very puzzling to one who could make out but one of the words. Translated these words were "International Archives for the Women's Movement —I-A-V Amsterdam."

This message was a request: "Would you please send us a copy of *The Women's Missionary Magazine* of the United Presbyterian Church of N. A."

This was sent. Within a short time another request: "Would you put our library on your mailing list to receive this magazine regularly." "Certainly" was the reply and the Magazine kept winging its way month after month to Holland. Then came another request: "Would it be possible for you to send us a complete file of the Magazine?" The answer was a glad "Yes."

At that time there was in storage a complete file left by a dear departed woman who had kept her precious magazines all through the years, and had directed that they be sent to some school or library. Immediately these copies were tied up in year volumes and prepared for shipment. Then came a message from the Treasurer of the Board of Foreign Missions, who had already made plans for transportation: "Ships are being sunk in the Atlantic. Better hold Magazines."

Letters were addressed to the librarian but returned with a notice that Holland was in war. That seemed the end, but it was not.

Within a short time came a request from Vanderbilt University (Religion Department), asking for a file of our Magazine, which was joyfully sent.

Years passed. In the summer of 1950 a letter was received from an aged lady, Mrs. W. F. Goldspohn, Arlington, Wisconsin, stating that she had Magazines running back to the early years. She did not wish to give these away as waste paper; would any college or library want them?

Holland had almost passed out of mind, but hearing reports from friends who had attended the great convocation there last year and the good reports of the way Holland had recovered from the war tragedy, the thought occurred that perhaps the I.A.V. might be restored.

A letter was written to the former librarian. A notice came back, "Mrs. M. has gone to America; consult Holland Ambassador." A letter of inquiry was sent to him but the reply from the office was, "The Ambassador is out of the U.S. at present." On his return there came a message, "We shall try to locate Mrs. M. Then another letter "Mrs. M. has returned to Holland"—but no address given.

Remembering a Y.W.C.A. secretary who had visited in the United States an inquiry was sent to her. Almost immediately came a reply, the name of the present librarian given and the message relayed. Soon came a gracious letter. The library was a war casualty having had 4000 books confiscated and only a few recovered but the women were determined to begin anew. They would welcome the long-delayed file.

The early volumes were missing in Mrs. Goldspohn's file. However there were other friends who had helped with other files. An appeal was sent to Mrs. Montrose Pollock of Arcadia, California, a daughter of the Rev. and Mrs. J. C. Nevin, our one-time

(*Continued on Page* 614)

NEWS FROM AFAR

The North Sudan

MRS. REID F. SHIELDS, Editor, Khartoum, Anglo-Egyptian Sudan

CHURCH COOPERATION

In these days when great stress is being laid on church union, it is encouraging to see a piece of work being carried on which is church union on a very practical basis, namely working for others.

In Wad Medani perhaps the largest church and without doubt the richest is the Church of England. It is made up of British members who are government officials and members of the Cotton Syndicate.

At the other end of the line, if not the smallest at least the smallest active church is our native Evangelical Church (as the United Presbyterian Church is called). It was once a sizeable congregation composed mostly of Egyptians who also were working in government offices and a few other non-government people. Due to changes which always result from employment in the government most of these members have left, leaving a very small active church.

Until a little more than a year ago there was no practical connection between these two churches. Then in October of 1948 through a connection with the leaders of Clubs for the South Sudan boys in Khartoum, a club for South Sudanese boys was started in Wad Medani with a committee from each of these churches to direct the work.

These boys are from the tribal people of the South Sudan. There has been for years a mere trickle of them coming North to get work and earn quick money, or just to see the world as boys will do the world over. The war speeded up this trickle until it has become a stream. In Wad Medani alone there are over a thousand of these boys who are working besides the transients who are always passing through either on foot or by the trucks carrying merchandise.

The committee formed from the two churches to direct the Club work seems of a strangely mixed character. They are the Chaplain of the Church of England, two District Commissioners, an official from the Government Research Farm, the pastor and an elder from the Evangelical Church, an educated young man from the South Sudan who is a Roman Catholic and myself.

The common interest which binds the committee together is a love for the boys and a real wish for their welfare. And so far, each member seems to have had a contribution to make.

Through the British members of the committee the Church of England undertakes to pay the rental of the house used for the Club. The pastor and elder representing the Evangelical Church plus the help contributed by our Sudan Presbytery pay for the lights and amenities. The educated South Sudanese young man is in charge of the Club under the direction of the Evangelical pastor and committee.

The District Commissioners lend what official aid they can when it is needed. The official from the Research Farm acts as liaison officer, supplying information to employers needing workers and to the boys needing work, or employing numbers of them at the Farm for longer or shorter periods of time. The pastor and elder of our church conduct evening classes for the boys in Bible, Arabic and English at the Club rooms.

Recently a meeting which was quite

characteristic was held. The occasion was a visit from Bishop Gelsthorpe of the Church of England in Khartoum. A group of about fifty-five boys representing five different language areas in the South Sudan collected in the club yard. Club equipment being practically nil, benches were brought from our Evangelical church which is around the corner about a block away. A sign chalked on the blackboard read:

WELLCOME
OUR LORDSHIP
THE BISHOP

Hymns were sung in their own language by boys from the different groups. The Bishop gave a good short talk on "Jesus Our Light and Way" which the pastor translated into Arabic, the language which they all understand or are at least trying to learn to understand. The meeting closed with prayer. After the Bishop left the boys stayed to chat and play games.

The next day there were seventeen and twenty-two of these boys at our two church services. At our last communion one of them was baptized and another joined the church. During the year seventeen have been baptized. It is a beginning made in a work crying to be done.

Mary E. Coie

The South Sudan

MRS. CHARLES E. JORDAN, Editor, Nasir, The South Sudan

EASTER AT WANGLEL

No two Easters are quite alike here. This one was different in detail but with the same old message.

Beginning Friday evening there was a group meeting consisting mostly of Christians and those preparing for baptism. It was quite a solemn time. The songs seemed to take on a fresh m e a n i n g as the leader, Michael Car, with simplicity and utter sincerity, talked on Christ's death for our sins and that Christ is our living Saviour.

Saturday evening was different. Dr. Robert Gordon has a projector which shows 2 x 2 slides. He showed a set that covered the Easter story. He had just returned from Malakal that day. Pictures are greatly appreciated by our Nuers.

The Easter morning service at nine o'clock was well attended. I was glad to have many women and children in the service. Early in the morning a trip had been made by truck to Fangak, the government post eight miles away, to bring over a group of Christians and others who are in the employ of the government there. They seemed eager to come to share the day with us.

Because of the large number of Shilluk workmen who are here helping Ted Pollock in the building program the message was given in both the Shilluk and Nuer languages. Our evangelist a g a i n emphasized the happy fact that Christ lives today and is right with us in our hearts when we have accepted Him.

The Communion service followed with twenty-five communicants representing five different tribes of the South Sudan. The service was conducted in Nuer because all of them are either living or working in this area. They greatly need the fellowship and encouragement and inspiration which such a service brings.

When the guests were returned to Fangak at noon a service was held for about forty school boys who were being detained until school opened and because a few cases of a light type of smallpox had shown up among them and they were under quarantine. James Gatluak, the headmaster of our Wanglel school, and who is a very enthusiastic Bible teacher, had charge and gave them a vivid Easter message. We are thankful that he is such a fine Christian as well as being a thoroughly trained teacher.

Our three missionary families met at four-thirty in the Pollock home. After singing several of the familiar Easter songs, Dr. Gordon gave a message calling special attention to the Christ as revealed in the Old Testament.

This happy day closed about eight-thirty following a song service in English at the church. Those present were Shilluks and Nuers who have had part of their education in English and enjoy singing English songs. Music means so much to these tribes since it has such a large part in their native type of life.

These special times on special days bring us very close to our young Christians and give us a lot of encouragement to continue our effort to reach more and more of them through every department of our Mission. We rejoice to see this development of native Christian leaders, the hope of the indigenous church.

Mrs. W. J. Adair

Pakistan and India

MRS. P. A. MILLER, Editor, Gujranwala, Punjab, Pakistan

EVANGELISTIC WORK IN RAWALPINDI

Rawalpindi is a great, teeming military city far north in our Pakistan Mission. Gordon College is here and a large high school for boys, also an Anglo-Vernacular school for girls. Within the city are two congregations and six outlying mission centers. My work carries me into these Home-mission centers as well as down into the Zenana (women's) quarters of the city and out to the Leper Hospital.

The city is divided into sections called "mohallas." In some of them the prosperous and wealthy people live; others correspond to the slums in our cities at home. In the total population of over a quarter of a million there is only a handful of Christians; all the others are Mohammedans.

You can realize that it is physically nearly an impossible task, to try to take the Gospel Message to all these people, but we keep on praying and working, thanking God for the open doors and that we are sometimes allowed to see that the Spirit of the Lord is moving the hearts of the people in a wonderful way.

Just now I must stop writing this article which the Editor asked me to prepare, because a young Moslem came up on the verandah and abruptly asked me to please teach him the Way of Salvation! He has a leather brief case in his hand so may be some sort of agent, but I have asked him to wait a few minutes and he is seated, waiting for me to finish writing.

This is a bit startling and I need to collect my thoughts in order to clearly explain to such inquirers "the unsearchable riches of Christ"; to be so filled with that love of God that he may be drawn to accept and love the Lord as his own Saviour.

* * *

Six hours later. I have been trying to teach in simple language deep theological truths—praying constantly for the questioner that Christ may draw him to Himself, that I may not make any mistakes or make it too difficult or too easy for this earnest seeker.

Lunch time came and went. I asked him to share my lunch, but he declined saying the words he was reading and which I had tried to explain to him, had set his heart on fire and were sufficient food for him. So we missed the meal and kept right on with Bible study. I had given him a Bible shortly after asking him what he really wanted. Later in the afternoon I had to see other callers, but he remained to read and went with me over to the Gordon College compound to meet Dr. Cummings and the other men, from whom I thought he could get further help.

This young man is a reporter for an important vernacular newspaper. He is a Mohammedan refugee. He was graduated from a Delhi college and worked as a secretary for one of the high Government officials. He is from a good Mohammedan family, but says he finds no satisfaction in his own religion and has not fully understood the Christian message, received mainly through reading.

He came recently to this area to cover the Kashmir situation for his paper. He had been wanting to come for help to some missionary for some time, and this morning when he saw the sign on the gate and the cross shown there, he decided to take courage to see if I could help him. It was a shock to hear from a total stranger, "Madam, *please* will you teach me the Way of Salvation"? Almost timidly spoken, yet earnest.

How I needed to pray quickly for guidance and how abundantly God supplied our need. After six hours of what was for me an exhausting strain, the young man said he believed that Jesus Christ was the only way of salvation. He wants to learn.

We have arranged for him to come for regular Bible study within the next two weeks, after which he is to move up into Kashmir territory. Do pray for this young man and for me as I try to teach him and bring him to decision.

My winter's work has been teaching a number of inquirers regularly, each a story of God's grace and evidence of the working of God's Holy Spirit. I go to the women in their city homes and have adult literacy pupils too. I wish I could take you on a visit through the bazaars and into the courtyards of the women I visit regularly to meet some of these who live "behind the veil."

Today my heart is full of this young stranger who courageously asked to be taught the way of Salvation even though it may mean later persecution from his family. Pray for him and the others who are seeking to know the truth as it is in Christ. Surely the blessed day is coming when "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. *N. Addaline Brandon*

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

A STORY FROM LIFE

"A Person Whom I Knew" is the caption of a chapter in the recently published autobiography of the popular Egyptian journalist, Salaama Mousa. The story seems to fit so closely conditions today that your Mission Temperance Committee obtained permission from the author to print it as a leaflet in a 20,000 edition. Here is an English translation:

In 1915 I met a young doctor from a good family in Upper Egypt; we became friends and spent much time together, walking and talking. I liked his ingenousness; he loved freedom and free education. Like me he wrote in magazines and newspapers. During the last years of the First World War I lost track of him.

On a dark day in 1921 I was riding in Cairo on a street car. I saw a man sitting near the front of the car, dressed in ragged clothes, and with dishevelled hair. He raised his hand as if to salute some friend. I looked about me to see who would return his salute, and then realized that it was I he was saluting; that it was my doctor friend. My heart felt like a heavy ball. I got off the car with him, and as we sat together in a cafe he told me his story. For five years he had been a victim of the cocaine habit, and was unable to stop.

I could see traces of the man with whom I had loved to converse, in the tones of his voice and the light in his eyes. But balanced against

this was the beard not shaved off for ten days, the shirt no longer white; it looked as though it had not been washed for two months. His chest was so thin that his bones were seen through his shirt; his trousers were torn. Cocaine had made a barrier between us—we might be from two different planets. He had lost his friends, was abandoned by his family. He had stopped reading, and no longer could we enjoy each other's conversation. All our friendship meant to him, was the opportunity of getting a dollar from me to spend for cocaine.

I tried to avoid him because I was ashamed to be seen with him. Once I gave him a complete outfit of comfortable clothes. Later I met him in his own old rags, and learned that he had sold those that I gave him to get money for his drug. He went from bad to worse, but I never quite lost my affection for him, nor my grief over his condition.

Some years later I became editor of the *Helal Magazine*. One day my friend appeared at my office. His appearance was changed; his color improved; and he told me that as a result of treatment during a long illness he had become cured of the cocaine habit. He was very nervous and could not sit still for more than a few minutes at a time. I offered him five pounds if he would write an article for our paper telling about his experience with cocaine; how he became an addict; what it did to him; and how he had become cured.

He spent three months writing that article of not more than five or six pages. We published it in the *Helal*. It was a tragedy. Madame Fahmy Bey Wissa read the artcle, and bought five hundred copies which she sent to every member of the National Parliament. The result was that a law was passed against the use and selling of cocaine.

Our friendship revived, and again we found much pleasure in each other's company. Gradually he got back into a good medical practice and today is still alive at the age of sixty-eight. The old light is in his eyes, but still there can be seen in his face the traces of the storm he met in his young manhood.

. . . . . .

This young doctor paid a fearful price for his addiction to cocaine, in the total loss of ten of the best years of his life, and the impairment of his efficiency for an additional period. Today this tragedy is being repeated in the lives of many; few indeed will find the way back.

Many will be interested in this reference to the activities of Mrs. Fahmy Bey Wissa, remembering her visit to the United States in the winter of 1936-37, when she spoke in a number of the churches in the Pittsburgh area, and twice over the Town Hall radio program from New York. Mrs. Wissa is a daughter of the American Mission in Egypt, being a graduate of the P.M.I.

Elma T. McFeeters,
Assiut, Egypt

THE VOICE OF THE CHURCH

(*Continued from Page* 595)

cis B. Sayre's *Manifesto*. Many of you will recall it when published some time ago. I clipped out portions of it and have kept them in my Bible. He bears this personal testimony. "Like most people, I have faced deep tragedy and agony of spirit. In my own experience I do not see how, without Christ, I could have come through. He stood like the shadow of a great rock in a weary land. . . . If men and women can turn back to God, take the hand of Christ and learn of Him, they need not fear."

The Church, and we of the Church, must lift the voice now of all times, and bear our certain witness unto Him. For He is the one and only Saviour. And our generation is discovering anew that He alone has the answer. He is the way, the truth, and the life.

The WGMS Convention

On To Oxford

If you plan to join the Pittsburgh party—

Reserve space on the chartered buses leaving Pittsburgh 7 A. M. (8 *A.M. Daylight Savings Time*) June 16 from the Greyhound Bus Terminal. Round trip fare $12.00. It is now past the date for making reservations; however, if you have not done so, fill in the form on this page and mail as directed *immediately*.

If you plan to drive—

Follow one of these routes leading into Oxford:

Route 27 from Richmond, Indiana, south to Oxford;
Route 27 from Cincinnati, Ohio, north to Oxford;
Route 40 from Columbus, Ohio, west to Springfield, then Route 4 to Dayton and through Middletown. Six miles south of Middletown turn right on Route 73 to Oxford.

If you plan to travel by train—

Consult your local railroad agent concerning trains to Richmond, Dayton, or Cincinnati. Local buses run frequently into Oxford from these points. For more details about local buses, or if you wish to be met at some point, write to Miss Ruby McDill, 300 North College Avenue, Oxford, Ohio.

"OXFORD SPECIAL BUSES"

Please reserve round trip space for me on one of the chartered buses to the Oxford Convention, leaving Pittsburgh, Pa., on June 16 at 7 A.M. (8 A.M. Daylight Savings Time) from the Pennsylvania Greyhound Lines Bus Terminal, Liberty Avenue at Grant Sreet.

Name .....

Address .....

.....

I expect to board the bus at the Greyhound Bus Station at .....

(Mark Pittsburgh, Pa., or other point en route.)

I am enclosing check ☐ *or money order* ☐ *in the amount of* $12.00 *for this round trip transportation.*

Please send immediately to WGMS Transportation Committee
Make Check or Money Order to Mrs. H. Ray Shear, Treasurer
907 Publication Building, 209 Ninth Street, Pittsburgh 22, Pa.

Courtesy Greyhound Bus Co.

Join The Bus Caravan To Oxford, Ohio

For the Annual Convention of the Women's General Missionary Society

DELEGATES AND VISITORS

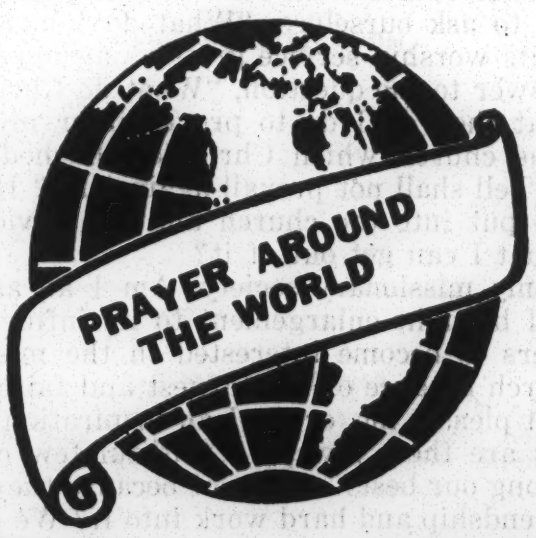
Have you notified the Local Committee of your desire for room and meals?

✝

PRAYER AROUND THE WORLD
Seventeenth Annual Observance — June 20, 1945

11:00 A.M. — Eastern Standard Time
(Notice change of time from April Magazine)

U. S. A. Standard Time		Overseas Time	
Eastern	11:00 A.M.	India and Pakistan	8 P.M.
Central	10:00 A.M.	Egypt	5:00 P.M.
Mountain	9:00 A.M.	Anglo-Egyptian Sudan	5:00 P.M.
Pacific	8:00 A.M.	Ethiopia	5:00 P.M.



Oxford, Ohio, observes Eastern Standard Time.

The Prayer Around the World is scheduled for 11:00 o'clock a.m. on the Convention program. Those on Daylight Savings Time will adjust accordingly.

Groups having part in this service are asked to have one of the number report the place of meeting and the number attending, to the Secretary of Prayer Groups—

Mrs. Thomas F. Baker
772 Scott Road
Mt. Lebanon, Pittsburgh 34, Pa.

President's Page

WHAT DO I MEAN TO CHRIST?

We hear much said and see articles written about "What Christ Means to Me." Can it be that this is the self-centered view? Should we not ask ourselves, "What do I mean to Christ?" Not what we can do for the good of others, but what we can do that will benefit us individually seems to receive the predominant emphasis.

When I am thinking in terms of what Christ means to me, my mind is centered on the getting; but when I say, "What do I mean to Christ?" I am really asking myself the question, "What good am I really doing?" It makes me ask myself, "What have I done that means very much to Christ?"

We sing, "He's my Friend," but am I His friend? He has given me a chance to work for Him; am I His worker? He has said, "Follow Me," but what does my following do in advancing His Kingdom? There is so much to do—so little apparent desire; so great a need—so few workers; such tremendous results possible—so poor a vision. Christ has said, "Confess me before men." Am I only a confessor or am I a worker for Him, working with Him to carry out His great purpose? Am I an asset or a liability?

Luke in his Gospel tells of a dinner for Jesus in the home of Simon, the leper. Martha, Mary and Lazarus were present. Simon furnished the house, Martha prepared the meal, Lazarus was a good listener and Mary furnished the perfume. Each contributed what he could for the entertainment of the Master rather than for his own selfish interests.

We ought also to ask ourselves, "What do I mean to my church?" Our attendance at its worship service gives us an opportunity to express in some way an answer to the question, "What do Christ and His Church mean to me?" What then do I do to prove either my allegiance or my appreciation for the church which Christ established and of which he says, "The gates of hell shall not prevail against it"? Have I been attending for what I can put into the church and its service, or have I been thinking only of what I can get out of it?

Then there is my missionary society. Am I an asset? What have I done for it? Have I brought enlargement to its influence? Have I made it possible for others to become interested in the missionary work and program of my church because of my earnest and faithful devotion to it? Do I go just when it pleases me, or am I an inspiration to it because I am always there? Why are there always a faithful few of whom it can be said, "They are among our best?" Is it not because they are putting time, thought, energy, friendship and hard work into it? We should mean something concrete to our missionary society.

By the time this article reaches your home, some of us will be getting ready to go to Oxford, Ohio. Are we going with the thought of what we can get out of the convention, or will we be guided by a higher incentive, namely: "What have I that I can give to the convention?"

What a tremendous work we could do if instead of concentrating our attention upon "What does Christ mean to Me?" we would seriously think about "What do I mean to Christ?". Are we measuring up to His expectations for us in the face of the great issues of the day? Let us consider this seriously and then go forth to accomplish great things for Christ and His Kingdom.

Mrs. Harry W. Orr, President, WGMS Convention

ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

JUNE 16-20, 1950

OXFORD, OHIO

CONVENTION THEME: *"Ambassadors for Christ"*

FRIDAY, 7:30 O'CLOCK

Processional
Invocation.....Dr. S. R. Jamieson
Evening Worship—"Following Christ".....Mrs. Thomas F. Baker
Greetings and Responses
President's Message—"Ambassadors for Christ".....Mrs. Harry W. Orr
Presentation of Processional Groups
Benediction.....Rev. Harry W. Orr

SATURDAY MORNING

Morning Worship—"Witnessing Through Love".....Mrs. H. H. McConnell
Business
Recording the Message
The Recording Secretary.....Miss Edith L. McBane
The Literature Secretary.....Mrs. Walter H. Holt
The Parsonage Secretary.....Mrs. William L. Neal
The Temperance and Reform Secretary.....Mrs. W. J. Harper McKnight
Quiet Hour—"Chosen".....Mrs. F. E. Vogan
Missionary Achievements.....Mrs. Arthur B. McBride
Annual Report of Finances, the Treasurer.....Mrs. H. Ray Shear
Closing Prayer

SATURDAY AFTERNOON

Meditation—"Walking by Faith".....Mrs. Edwin Fairman
Youthful Subjects of the King
Our Juniors.....Mrs. Charles W. Fulton
Junior Missionary Magazine.....Mrs. Joseph M. Heagen
Homeland Messengers.....Mrs. Edgar B. Murdoch
Thank Offering Report.....Mrs. Thomas H. Newcomb
Women's Missionary Magazine
Editor's Report.....Mrs. E. D. McKune
Treasurer's Report.....Mrs. Ralph H. Arnold
Group Conferences
Prayer

SATURDAY EVENING

Thank Offering Service.....Mrs. Thomas H. Newcomb
Pageant—"Your Blessing Box".....Women's Missionary Society, Richmond, Ind.
Alabama Quartet: The Misses Dora Gordon, Mary Marsh, Minnie Marshall, Blanche Simmons; Pianist, Pauline L. Shields
W. G. M. S. at Work (Colored Slides)

SABBATH MORNING

Worship in the Local Churches

SABBATH AFTERNOON

Organ Recital.....The Reverend Wiley Prugh
Missionary Conferences

SABBATH EVENING — FOREIGN MISSIONS

Evening Worship.....Miss Louise E. Scott, Gujranwala, Pakistan
Treasures in Egypt.....Miss Lois D. Kingan, Cairo, Egypt
Reading God's Word.....Miss Laura R. MacLachlan, Pasrur, Pakistan
Teaching the Girls.....Miss Mary Jane McKnight, Atbara, North Sudan
Healing the Sick.....Dr. Mary K. Smith, Nasir, South Sudan
Why I Came to the United States.....Dr. Mabel Rose Massey, Sialkot, Pakistan
Prayer and Benediction

MONDAY MORNING

Morning Worship—"Growing in Grace"..... Mrs. Paul Mendenhall
Youth Has a Message..... Miss Ida B. Little, Miss Mary Coie, Miss Esther Jones
Women's Work..... Mrs. Walter C. Brethauer
To Serve One Must Know..... Mrs. Walter H. Holt, Mrs. Charles W. Fulton
Quiet Hour—"Commissioned"..... Mrs. Joseph Daubert
Report of Prayer Group Secretary..... Mrs. Thomas F. Baker
Messengers Among the Negroes..... Mrs. G. Virgil Hutchison
Alabama Quartet
Testament and Annuity Report..... Mrs. H. Ray Shear
Prayer

MONDAY AFTERNOON

Remembering God's Messengers..... Mrs. W. J. Harper McKnight
Missionary Achievements..... Mrs. Arthur B. McBride, Miss Una Coie, North Sudan, Miss Elsie E. Grove, South Sudan
The Local Committee has arranged a Tea for the remainder of the afternoon.

MONDAY EVENING — HOME MISSIONS

Worship Service..... Mrs. Anne Howard
Alabama Quartet
Progress in the Kentucky Mountains..... Mr. William H. Heagen
The Indians of Today..... Rev. H. W. Gordon
Opportunities in the Deep South..... Rev. Claude C. Brown

TUESDAY MORNING

Morning Worship—"Continuing Steadfast"..... Mrs. J. S. Cunningham
Business
Report of Indian Secretary..... Mrs. Russell K. Montgomery
Prayer Around the World..... Mrs. Thomas F. Baker

TUESDAY AFTERNOON

Meditation—"Rejoicing in Hope"..... Mrs. John H. Duff
Business
Report of Women's Association of North America
Report of Women's Association of the West
Quiet Hour—"Trained and Sent"..... Mrs. Herbert L. Downie
Relaying "Whatsoevers"..... Mrs. E. D. McKune
Introduction and Installation of Officers
Prayer

TUESDAY EVENING

Evening Worship—"Serving Christ"..... Mrs. J. T. Brownlee
Address—"Our Relevant Witness"..... Dr. A. E. Kelly
Consecration Service..... Mrs. J. P. White
Benediction..... Rev. Edwin Fairman

SUMMER CONFERENCES

Now is the time to listen to the "Voices" calling you to include a good Summer Conference in your vacation plans.

Many of our Synods and Presbyteries offer a few days or a week of activities combining classes on Christian and missionary themes with recreation and good fellowship. They extend from Northfield, Massachusetts, on the east to Seabeck, Washington, on lovely Puget Sound. Our Board of Foreign Missions sponsors the New Wilmington Missionary Conference the first week of August.

By request we are happy to call attention to two splendid interdenominational Schools of Missions, especially for women and young women:

GENEVA SUMMER SCHOOL OF MISSIONS
August 6 to 13, 1950
Conference Point, Williams Bay, Wis.
For information write to
Miss Margaret Webb
483 S. State Street, Elgin, Ill.

WINONA SUMMER SCHOOL OF MISSIONS
June 26 to July 1, 1950
Winona Lake, Indiana
For information write to
Mrs. B. Van Malsen
2736 Indiana Ave., Lansing, Ill.

"Editorialettes"

The word, "Editorialettes" is not found in Webster. Yet this diminutive form seems apt for fragments of related "seed thoughts" concerning Neighborhood Voices.

It is easier to editorialize on the nice things, the music and harmony of life, the beautiful deed done in the name of Christ. Indeed, let us rejoice in the extent to which the life and teachings of Christ have leavened the social structure in practically every land on earth. However (whether because of heredity or environment) millions are born into sordid conditions, seemingly doomed to live on low sinful levels. American Christians dare not sit back complacently unconcerned about the needs of "these My brethren."

Editorialette 1—SIN

No uglier word in the English language! Say it aloud—hear the hissing of the serpent. Calvin Coolidge reportedly analyzed his pastor's sermonic attitude toward sin in these classic words: "He was against it." Are you against sin? All Christians should be.

Editorialette 2—WHAT IS SIN IN TODAY'S COMPLICATED HUMAN CONTACTS?

Attempt to catalog sins and you will likely find yourself asking, "How do I know *this* is a sin? How do I know *that* is not a sin?" Some things we are sure are right or wrong when we try to square them with the Bible. Today as in every age, "Sin is any want of conformity unto, or transgression of, the Law of God."

Between the extremes of right and wrong are there not many things hard to classify? What do about them? It is well to recall that Jesus taught principles. Someone says, "If in doubt, don't." Is not one short lifetime too precious to waste on these "doubtfuls"?

Suppose a big capital "I" is placed in the center of our concentric-circles Chart (See *March Magazine*, p. 386, or the center spread of 1950-51 *Program Calendar*). Self, not Christ, in the center of our world is the real cause of sin.

Editorialette 3—COVER PICTURE, *CHRIST MOURNS OVER THE CITY*

This picture of Christ on Olivet "looking down the vistas of time," caused A. E. Bailey to say, "No one but a modern could have conceived this picture, and none but moderns can understand it. It is an expression of Christ's lament into terms of industrialism and materialism and greed, the arraignment of civilization before the bar of conscience . . . This is Paul Flandrin's judgment on Christianity in 1904. Had he painted the picture today would he have judged differently? . . . Christ would still be mourning over his city." (For detailed interpretation of this strangely haunting picture, see *The Gospel in Art by Bailey.*)

Editorialette 4—THE CHURCH HAS A HEM

Christian Service—Social Service—Second-mile Christianity—Practical Witnessing! Call it what you will, ministering to humanity in alleviating social ills is inherent in Christ's teaching. In attempting such service we are confronted wth difficult situations.

The conviction of one's faith plus the motive power found in Christ give balance and proportion to deeds of mercy and love. Or, paraphrasing the remarks of an able pastor, hugging one's convictions without attempt-

ing to correct the wrong—or attempting to correct the wrong without the motivating power of Christ—is like hopping on one foot. To really walk we need two feet.

"The Church has a hem to its garment that reaches the very dust
It can cleanse the stains, from the streets and lanes,
And because it can, it must."

DUAL EMOTIONS OF REGRET AND JOY!

It has really happened! In the month of May! Barely enough copies of the *Women's Missionary Magazine* to equal the extra calls for renewals and new subscriptions!

The first of April when the May mailing list was closed, we noted the number of subscribers "in good standing" to receive the May issue, and made what seemed like a generous allowance for late renewals and for new ones wishing to begin with May. We placed our order.

But, the Treasurer keeps reporting heavy daily mails of "new and lapsed renewals." Several hundred copies in wrappers have been mailed to date.

We *regret* that this underestimation means that some who may be expecting to receive the May Magazine will be listed to begin in June.

Of course the manifested interest brings *joy*.

Because we do want everyone to receive Magazines promptly will you please note: Do you watch the address label which indicates the final issue you will receive before renewal? Have you used immediately the little "notice-of-expiration" in your Magazine—sending it through your Literature Secretary, or mailing directly to Mrs. Arnold? When you contemplate change of address, do you notify the Magazine Treasurer promptly? If you are a Literature Secretary do you observe the six-weeks-ahead rule for renewals and new subscriptions?

Taking these precautions would make the work of the Treasurer and Mailing List Secretary much easier, would help your Editor in estimating the number to be printed month by month, and would be a greater guarantee that you will receive your Magazine regularly and promptly.

Then—if any issue has not reached you promptly, please notify Mrs. Ralph H. Arnold immediately so that she can check the cause of delay.

THE MAGAZINE GOES TO HOLLAND

(*Continued from Page* 602)

missionaries to China and later laborers in California. Mrs. Pollock had kept mother's magazines through all the years.

Another friend, Miss Ada King, daughter of the Rev. A. G. King, D.D., had kept her mother's magazines. She said in her family no child was allowed to deface or destroy a Magazine. When the family went to Canada for a period of years, the Magazines went and when they returned the Magazines returned. These two friends have added extra copies until now only Volume I and eight single copies are needed to complete the file for sixty-three years. Of course *The Women's Missionary Magazine* will continue to go regularly.

On March 29 two large boxes were shipped by railway express and by ship to I.A.V. Amsterdam, Holland.

From the librarian came a letter: "We have received your valuable gift and I thank you and with me, all my fellow members of the Board, for the beautiful collection and for all the trouble you have taken.

With repeated thanks,

Very sincerely yours,

Mrs. F. Schreuder-Feith,
Librarian

LET THE SUBSCRIBERS SPEAK

From a Society in Washington sending twelve new subscriptions:

"We are so thrilled with this interest and know you will also be happy to receive this list. Is it still possible to send the May issue?

From a former WGMS Convention President:

"I do so enjoy every issue of the Magazine. I just wouldn't want to be without it."

From a California Literature Secretary, who sent in a Club of seven new subscriptions:

"None of these subscribers are members of our Society. One who had attended only two meetings, the first in April, wanted me to send her subscription. This makes 44 subscribers. More power to the Magazine!"

From an Ohio Literature Secretary:

"The Magazines are all good but the April number is so full of inspiration, it should be in every home."

From a Philadelphia Booster:

"This will make our Society 100%-Magazine next year."

From a Presbyterial Secretary who wrote thus to each Society Literature Secretary in her Presbyterial:

"A matter of Immediate Importance. The Magazine Shower—New subscriptions given to our Presbyterial Delegates to report at our National Convention. How can ..... Presbyterial contribute toward a real "downpour"? Just this: Every Literature Secretary satisfied in her own heart that the Magazine is of great value to everyone interested in mission work. Then, try to secure as many new subscribers as possible. We hope every Church will have at least one Club. Form enclosed for your convenience. Bring these to our Presbyterial Convention.

"Club—5 New Subscriptions, $1.20 each. Not quite 11¢ per month!

"Surely no one can give the excuse that it costs too much. Present subscribers might wish to donate a subscription to someone else.

"If every family in your church receives the Magazine, pay no attention to this item. But in case there are those who are not subscribers, I am depending upon you to use your ability in acquainting them with the Best Missionary Magazine published, and urging them to make this very small investment."

LAST CALL

(A Presbyterial Literature Secretary who cannot go to the WGMS Convention talks with a delegate)

Listen in on the Neighborhood "Magazine Shower Party Line"

- Good morning, Jane. All ready to go I suppose. Please remember to take that long list of new subscriptions I gave you.
- Oh, yes, Mary. The last-minute rush before bus time has come at last! But, listen, the special-delivery postman has just brought another Club of five new subscriptions to add to your list!
- Wonderful! Of course you'll be sure that the money checks exactly—$1.20 each, in Clubs of five or more new subscriptions. But all renewals must be at regular $1.50 rate. See that all names and addresses are clearly written and correctly spelled. We must be exact! Bye-bye, and have a good time.

Notes

From Second Synod

(Presbyterials of First Ohio, Indiana, Tennessee, Ohio Northwestern, Xenia)

By MRS. R. E. BOYER, Middletown, Ohio

Reports from the five Presbyterials of Second Synod indicate increased attendance and interest. More than 600 women attend Presbyterials. All report excellent programs and speakers from Home and Foreign fields and from the Women's Board.

Second Synod is one of the largest geographically, having churches in eight of our states. A circuit visit of all the stations and churches requires traveling 3500 miles.

In reviewing the past and having a part in the present women's activities of our Synod, one is filled with a deep sense of gratitude to Almighty God for His great mercy and love. Our prayer is that in the years to come He may use us in a greater service and make us a blessing to all.

FIRST OHIO

First Ohio Presbyterial is looking forward with great expectation and joy to being host to the annual meeting of the WGMS to be held in Oxford, Ohio, in June!

A distance of 850 miles stretches between the north and south extremes of this Presbyterial with its twenty-two Women's Missionary Societies, fifteen Junior Societies and seven Young Women's Societies—Total of forty-four. About 200 women attend the one Presbyterial Convention held annually. Three new Women's Societies were reported during the past year.

To the Frenchburg Elevator Fund was given 25% of the Presbyterial offering.

The women of the Reid Memorial, Richmond, Indiana, and of Zion, Tennessee, are unique in having a Life Members' Society. The membership of the former is 47; of the latter, 19. The Richmond ladies meet quarterly for a luncheon. Their project, for the stimulating of missionary thinking and giving, is to bring a returned missionary for the annual Thank Offering service.

Monroe, Ohio, sponsored the buying of an ironer for Frenchburg hospital, toward which thirteen societies contributed $121.

Corinth Boulevard made and sent 90 pairs of baby shoes to Pakistan and 50 dolls to Ethiopia; sent bath towel kits overseas; sewed for the Veterans' Hospital, Dayton; repaired and redecorated the manse and finished paying for their church organ.

Most societies contributed boxes of clothing, quilts, comforts, etc., for Ezel, Frenchburg, and other Home Mission stations. We read with great interest magazine items about Frenchburg and Ezel because they are a part of First Ohio.

INDIANA

Fourteen societies, with a distance of 500 miles between the two farthest apart. Two Presbyterial meetings are held annually, with about 75 women attending each. Emphasis during the past year has been on Junior work, hence the presence at our Convention of Mrs. Charles W. Fulton of the Women's Board was an inspiration and help.

The Salem Society sent a box to the Junior exhibit of the WGMS. This society also won a banner for the largest gain in membership in Junior societies and a ribbon for having all reports in on time.

TENNESSEE

Tennessee Presbyterial extends into five states, covering 1000 miles.

The eleven societies extend from Norfolk, Virginia to Knoxville, Tennessee, and reach down into southern Alabama. About 25 women attend the one Presbyterial a year.

The congregations are encouraging the young people to read the Bible. They offer a prize, a Bible, to the pupil who seems to exhibit the greatest interest in Bible and missionary work.

Some of the leaders say that they have been far behind in supporting workers in the foreign fields, and are making a special effort to bring to the societies reports of the work of our Bible Women. They hope to increase their contributions to foreign salaries.

Tennessee Presbyterial is making special effort to become self-supporting. A trophy was offered to the Society making the largest financial contribution.

OHIO NORTHWESTERN

Covers an extent of 400 miles. Of the twenty societies, ten are Women's, six are Young Women's and four are Junior Societies. The Presbyterial has a Convention in May and a Rally in October, with about 100 women attending.

The special projects being emphasized this year are: giving toward the Elevator Fund for Jane Cook Hospital at Frenchburg; endeavoring to increase the missionary salary over and above what the Presbyterial had been giving in past years; helping to support Miss Aleta Matthews.

XENIA

The twenty-seven societies, with a coverage of 200 miles, include fifteen Women's societies, seven Young Women's, and five Teen-age groups.

About 200 women attend each Presbyterial, and also two Prayer Retreats in the autumn—one in Columbus, Ohio, and one near Xenia, Ohio.

The Spring meeting was held in the Glen Echo Church, in Columbus. The committee worked out an inspiring and informative program, with two speakers, one representing our Foreign and the other our Home Mission work, on the theme our denomination is stressing, "Ye Shall Be My Witnesses."

Xenia Presbyterial pays the salaries of Miss Davida Finney and Miss Helen Martin. In keeping with the policy adopted by the Board, to increase the salary of each missionary, we are making it a special project to raise the additional $400 needed.

ALCOHOL ADVERTISING
(The Biggest Fraud in History)

In the theatre,
On the radio,
On the signboard,
In the papers and magazines,
I say what I'm paid to say.

But in the laboratory,
In the wrecked automobile,
In the city jail,
In the roadhouse,
In the veins of the drunk,
I tell the truth.

—The Message Magazine

KEEP IT OUT

All the water in the world,
  However hard it tried,
Could never, never sink a ship
  Unless it got inside.

All the evil in the world,
  The blackest kind of sin,
Can never hurt you one least bit—
  Unless you let it in.

—The Wesleyan Methodist

Thank Offering

MRS. THOMAS H. NEWCOMB, Secretary, 904 Publication Bldg.,
209 Ninth St., Pittsburgh 22, Pa.

"What Is So Rare As A Day In June"

June, the month of roses, beautiful blue skies, green grass, soft breezes, some rain to make the earth rejoice! Certainly during this beautiful month every day will be a day of thanksgiving for the beauty of nature about us. As the earth rejoices may our hearts rejoice also for the evidences of God's love all around us. Let us give thanks.

"Let the heavens rejoice, and let the earth be glad; . . . let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice before the Lord:"

—Psalm 96:11-12

A Candle-Light Thank Offering Service

If societies are planning a devotional service for Thank Offering for late summer or early fall the following might be used:

It requires three members of the missionary society dressed in choir robes. Lights in the room should be dim. The worship center may be arranged by placing a table in the center of the room and in the center of the table an open Bible. Directly back of the Bible place a five-branched candelabrum or use candlesticks, a tall one in the center and two shorter ones on each side. White candles should be placed in them. No. 1 enters with lighted candle and takes her place in center behind the table. Nos. 2 and 3 follow, carrying open hymnals and unlighted candles (or their candles may be laid on the table and then picked up from there). These two should come from opposite sides of the room taking their places on either side of No. 1.

No. 1:
"O Lord, for every earthly thing our hearts return their praise,
Thy love hath given breath of life, thou hast increased the days
Of grace and benediction through the giving of thy Son;
For all thy gifts we thank thee, as we name them, one by one."

No. 1 (*places the lighted candle in center holder*): "This is the Candle of Love. 'For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.'"

No. 2 (*lights her candle from the center candle*): "We thank Thee for the Candle of Light. Jesus said, 'I am the Light of the World.'" (*Places candle in holder to one side of center.*)

No. 3 (*lights candle from center*): "O give thanks unto the Lord for the many blessings He bestows upon us." (*Lights candle and places it on other side of center.*)

No. 2 (*lights the fourth candle*): "We are thankful for the Candle of Opportunity, which gives us the privilege of helping to send the light of Jesus to all the world." (*Places candle in holder.*)

No. 3 (*lights the fifth candle*): "We are thankful for the candle that represents the Torchbearers who give their lives and heed His command to 'Go ye into all the world and preach the Gospel to every creature.'" (*Places candle in holder.*)

No. 1: "Make a joyful noise unto the Lord all ye lands; enter into his gates with thanksgiving and into his courts with praise; be thankful unto Him and bless His Name."

(*Organist or pianist plays softly, "The Light of the World is Jesus." Have this sung as a duet, or all may join in singing as you close.*)

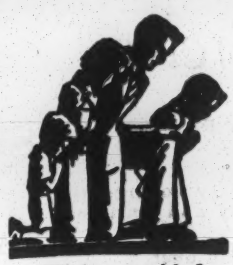
(*If you care to take the Thank Offering at this service you may have the Thank Offering boxes placed on the table during the singing, and close with a prayer of dedication.*)

Note: This is a service which comes as a suggestion from the women of the Evangelical United Brethren Church and is adjusted for use in societies of the W.G.M.S. It is a simple service and can be done effectively without much preparation.

A New Life Member

We would like to make special mention here of one Life Membership which was presented this year in honor of one who has given fine service in her missionary society. Mrs. Sallye Brown McClatchey was made a Life Member by members of the Women's Missionary Society of the Knoxville,

(*See opposite page*)



Women's Department

MRS. WALTER C. BRETHAUER, 15 Wabana St., Pittsburgh 14, Pa.

This article for the *Magazine* is being written in April, just after the annual reports from the women's societies throughout our Church in America have been received and checked. The time and the effort that have gone into these reports, first in the society and then in the presbyterial, are deeply appreciated.

Another report of work done by our missionaries in India and Pakistan has also been received. Here are some of the figures.

Girls in village schools	632
Girls reading in boys' village schools	306
Number of zenana visits	6,312
Number of village visits	1,759
Meetings held	3,959
Children's meetings	1,571
Women reached in hospitals and dispensaries	76,424
Christian women under regular instruction	433
Bible Women	30
Bibles, New Testaments, and Gospel portions sold	5,767

Try closing your eyes for a few moments and make mental pictures of the schools, the homes, the hospitals and dispensaries, and the thousands and thousands of people, young and old, who are being reached for Christ through our missionaries in this one field. You will probably be overwhelmed by the size of our task, but also by the greatness of our privilege.

The question, "What can I do to help?" will, most likely, present itself. Pray! Pray for the workers; pray for those being reached; pray for the unreached; pray for a growing vision and faith to venture farther for Christ! We can make a contribution through prayer that is invaluable.

Reports indicate that only two-thirds of our societies are exercising the privilege of prayer in prayer groups. There is no doubt in my heart that if the other third would add their prayers of praise and supplication, the blessing and fruitage in our work would be increased fifty per cent and more.

Why not choose a prayer group secretary to lead your society in this very important part of its program? The *Prayer Cycle* is a guide for prayer, and the *Program Calendar* for 1950-1951 lists the days in the *Prayer Cycle* to be used each month. Write for further suggestions to the literature department.

If you have one or more prayer groups, "pray without ceasing," remember that "the effectual fervent prayer of a righteous man (or woman) availeth much." There is power in prayer.

Tennessee, Church. Mrs. Patsy Kennedy, supervisor of the men's dormitory at Knoxville College paid tribute to Mrs. McClatchey for the faithful and efficient service which she has given to the society as secretary for seventeen years, and presented her with a Life Membership certificate.

There are many Life Memberships given to those who have served faithfully in their societies, but we felt you would like to know of the fine service these women of Knoxville are giving to our Church.

Young Women . . . Girls' Circles

MISS IDA B. LITTLE,
Young Women's Secretary, 1503 Dormont Ave., Pittsburgh 16, Pa.

AIMS: A—A Circle or a Y.W. Society, or both in every congregation.
B—Societies to support the WGMS materially and spiritually.
C—Y.W. Special Fund fully supported.
One dollar per member for those 20 years and over.
Fifty cents per member for those under 20 years.
Special Objects—Amount Asked, $9,000
Permanent—Support of G.B.S., Pasrur, India.
Annual—Salaries of Missionaries.

Mrs. A. C. Peoples, Member of Faculty, Camden School, Camden, Ala.
Miss Esther M. Jones, Colorado Presbyterial.
Miss Mary E. Cole, Bible Women's Worker, Khartoum, North, The Sudan.
Mrs. Anne Howard, Matron, Frenchburg Dormitory.

WHAT IS THE BEST?

We have just passed through the closing days of another church year and have reviewed the records as presented. Many figures make up this record as well as some statements. As an item of information and an opportunity to learn attitudes and aptitudes relating to the parent society—the WGMS—a question has been posed, "Your best and outstanding accomplishment?"

The question allows for a wide range of answers since the field of opportunity is as broad as the denomination's special fields of service, especially that part in which the WGMS is vitally concerned.

A scanning of report blanks finds perhaps fifty per cent of the "good deeds" done have little or no relation to the work of the WGMS. Of course Christian mission work is good wherever it is, but our work is like a home, it must be cared for by its own adherents. One's neighbors may be fine people, but we do not expect them to look after the upkeep of the home we call ours.

Sometimes the "grass looks greener on the other side of the fence." So with our charitable deeds, some other field looks much more attractive than our own particular fields. Our special obligation is our own fields.

We believe that if the officers of all societies were fully aware of the whole task, societies might be guided through the several committees to really know what might be considered an outstanding accomplishment. Naturally the emphasis should be placed on the work of the WGMS.

It would be a splendid accomplishment if the society gained new members and was able to win to action disinterested members. It would be encouraging if it could say that the members were supporting the financial obligations of the society according to the ability of the members. It would read well, "The society has finally sensed that each member should do her share in putting over the Young Women's Special objects. By doing so, the record could be written in good *black ink!*"

The same might be said of the seven departments, the backbone of missionary support. Adequate support of these should be considered a worthy accomplishment. It would cheer the hearts of the leaders if each society determined to make progress every year, not going one step forward and slipping back two!

And how about knowing the latest news from the fields? Of course the *Women's Missionary Magazine* is one fine source. Has the spiritual tone of the society improved? Are the girls learning to pray? There are many things to accomplish and such a short time in which to do them. Has your society made progress where at least in one thing it has excelled and may merit the simple plaudit, "well done!"

THE *PROMISING* YOUNG WOMAN

"She's a very promising young woman—
She promised to attend Sabbath School regularly
But she didn't.
She promised to go after a new member;
But she didn't.
She promised to be at a committee meeting;
But she wasn't.
She promised some missionary money;
But she never brought it.
In short, she makes dozens of promises,
But promptly forgets them.
Yes, she's a promising young woman
In one sense,
But far from *promising* in the *usual* .....
Sense of the word!"

MORE NEW ORGANIZATIONS

The following Presbyterials report:

Boston—Cranston Missionary Circle, 8 members.
New York (1)—Westminster Young Women, 7 members.
New York (2)—Westminster Teen-Age Society, 11 members.
Des Moines—Albia A.C.M.C. of Service, 7 members.
Kiskiminetas—Leechburg Ruth Circle, 14 members.
Allegheny—East Union Girls' Circle, 18 members.
Ohio First—Frenchburg Anne Howard Girls' Circle, 13 members.
Philadelphia — 1st Philadelphia Elizabeth McConnell Circle, 8 members.
Detroit—Southfield Young Women, 9 members.
Westmoreland—Turtle Creek Martha Watkins, 21 members.
Cedar Rapids—Waterloo Shemsa, 9 members.
Big Spring—Stone Valley Jr. Young Women, 14 members.
San Francisco—San Francisco Twila Frances Peltret Teen-Age, 7 members.
Puget Sound—Prosser Teen-Age Missionary and Service Circle, 15 members.
Cleveland (1)—Cuyahoga Falls Audrey Lietman, 16 members.
Cleveland (2) — Cuyahoga Falls Dorothy McKelvey, 5 members.
Cleveland (3)—Youngstown Gibson Heights Young Women.
Colorado — Fort Morgan Margaret Anna Work Society, 12 members.

A TOUCH OF THE SUDAN

Marguerite McClellan of the North Sudan gave an interesting light on what is very ordinary here. She was speaking of the young women's societies and why there were not more of them. The societies in Wad Medani, Port Sudan, Omdurman and Khartoum are all called "Women's and Young Women's," there being no word in Arabic as in English for a distinction between them. The young women are *Anasat*, the married ones *Seyadat*, "and when you put the two together, it sounds quite pretty." She probably means — *Anasat-Seyadat.*

She spoke of the summer weather. "We won't have to send the extra wraps we have along with the bus each morning for the children who have none. We have moved from the back porch into the yard to sleep. Flowers droop. The girls and teachers look completely fagged out by 1:30. But much worse is ahead of us, so we are enjoying what we have!"

In regard to the school at Atbara, she said that they thought they could accommodate 50, but the first day they enrolled 88! All pupils are Sudanese and all are entirely new to the mission school.

She said that the greatest need in connection with such schools is competent teachers. There are four most promising girls in the high school to whom teacher-training is being given. They far out-distance the teachers they have in education (she means native) and all understand English well, so they can be supervised by one who does not know Arabic.

MY HOUSE OF LIFE

"Give me wide walls to build my house of Life—
The north shall be of Love, against the winds of fate;
The south of Tolerance, that I may outreach hate;
The east of Faith, that rises new and clear each day;
The west of Hope, that e'en dies a glorious way.
The threshold 'neath my feet shall be Humility;
The roof—the very sky itself—Infinity.
Give me wide walls to build my house of Life."

—Selected.

Girls' Circle Program

By MRS. THOMAS F. BAKER, Pittsburgh, Pa.

For July under the general theme "Telling His-Story" we are considering as our topic, "Neighborhood Voices."

Why not have an outdoor meeting with a picnic supper in the yard of one of the members. Then have your meeting follow as a Vesper Service at sunset as at a Summer Conference.

Plans

By way of reminder and invitation use the telephone. Set up a "Telephone Tree" in your society; you will find this useful many times during the year. The President calls three girls—each of these calls two; each of these calls two and so on through the society. Each girl, except the President makes only two 'phone calls—but your tree must be set up in advance, so that each one knows who to call.

The officers may take the responsibility of 'phoning quests—prospective members.

Devotions

During the devotional period, use the Theme Songs:

Tell All the World—B.S.H. 105;

I Love to Tell "His-Story"—B.S.H. 207.

Worship Theme: Christ, the World's Redeemer. Titus 2:12-14; Psalms 103:12.

Roll Call—A Bible verse denouncing Sin.

Program Aids:

The topics listed in your Calendar have been developed in this magazine. For further help refer to the Temperance and Reform pages of several magazines, also "Little Liquor Lectures" in *The United Presbyterian*. Secure material from the Literature Department, 209 Ninth St.

A Syllabus in Alcohol Education should be available through your public school library or local W.C.T.U.

Good playlets and films may also be secured.

This is the Temperance and Reform program. Magnify it! Make it one of the outstanding meetings of the year. Have several take part but keep it on an informative or educational plane, not on an "I know a girl or boy who" basis.

In the Worship reference we are taught to livt soberly and we know that our bodies are the temple of the living God—we are not our own—so it must be a matter of first importance, for His sake, that we keep ourselves pure and abstain from the use of that which defiles the body.

Present facts and figures that you young girls may be able to give a reason for your convictions.

Know why

There is danger in moderate, social drinking.

It must be total abstinence.

Traffic accidents are caused by persons under the influence of liquor. (Vision decreased; head-and-hand teamwork affected)

The liquor traffic presents an economic problem to our State and Nation. (Compare the revenue a state receives from liquor with the cost of the liquor traffic to the State.) Drinking harms others than the drinker himself.

When darkness comes, why not go inside to see a film. "It's the Brain That Counts" is a fine film that can be secured through your local W.C.T.U. (Make arrangements early) Films available at Publication Building also.

After the film have a season of Prayer, Day 31 of the Prayer Cycle.

Resolve to "do something" about helping to solve the problem of drinking. The facts presented at this meeting have given you a new slant on the problem. Let your influence be felt in school and your social group.

The Juniors

MRS. CHARLES W. FULTON, Secretary,
455 Forest Ave., Bellevue, Pittsburgh 2, Pa.

JUNIOR EXHIBIT EXCERPTS

Much enthusiasm is being shown in the change of plan for the Junior Exhibit, the change from an exhibit at the national Convention to a Junior Exhibit within each presbyterial. Some problems also have arisen.

Wisconsin Presbyterial says: "It is a splendid idea, but how will the right articles get to the fields?" Each presbyterial will be assigned a station at home and a station abroad. Many articles are suitable for any station, but instructions will be sent later concerning which articles are suitable for specific stations. Gather your articles and wait for instructions as to which should be sent abroad and which sent to home stations.

Chicago Presbyterial reports: "The Juniors of Chicago Presbyterial had an interesting exhibit of useful and beautiful articles on display at the presbyterial meeting at Broadview Community Church on April 18. Part of these articles will be sent to the Cherokee Indians." If a presbyterial wishes to make designation of its exhibit, it should notify the General Junior Secretary by June 1. However, only a part of the articles should be so designated. In July the Junior Committee of the Women's Board will send out directions for the distribution of all articles, taking into consideration the requests received from presbyterials. This plan is being used to make sure that no station at home or abroad is omitted.

A check has already been sent by the Forest Avenue Juniors in Allegheny Presbyterial. If you wish to send money instead of articles, send your check to your Presbyterial Treasurer, asking that she make a notation that it is from your society when she sends it to the General Treasurer. All money so received will be used for work abroad.

Southern Illinois Presbyterial asks if it may send its articles with a missionary returning to her field. That is permissible; but the Women's Board requests that, in such instances, a sufficient sum of money be given to the missionary from the presbyterial contingent fund to cover the cost of shipping and duty.

Arkansas Valley Presbyterial has sent an itemized list of its many articles. This will aid greatly when the Junior Committee makes assignments for distribution.

Steubenville Presbyterial writes: "Our Presbyterial Juniors have enough in their Rally Fund to pay for shipping the articles without asking the Presbyterial for help this year!"

Mercer Presbyterial Juniors had an excellent display at the presbyterial meeting. More gifts are expected at their rally in June.

Many senior societies are helping the Juniors in the Exhibit. Outstanding is the Mary Clokey Porter Society of the First Church in Allegheny Presbyterial, named for a former member of the Women's Board and faithful worker among Juniors. Members of this society have made far more than one hundred small dresses for girls and sun suits for little boys. Most of these are for Nasir children, but some are for refugees in Sialkot.

Other presbyterials are preparing for exhibits. Indications are that under the new plan, many needy children over the world are going to be made happy at the next Christmas season, more perhaps than the great number benefitted by past Junior Exhibits!

Home Missions

MRS. EDGAR B. MURDOCH, Secretary, 4 Wilmont Ave., Washington, Pa.

EZEL NEWS
REV. SAMUEL C. WEIR, Commencement Speaker

Ezel School's Commencement exercises are set for May 24, 1950 in the school's Woods Memorial Auditorium. Rev. Samuel C. Weir, D.D., of our Littlefield Boulevard Church, Dearborn, Michigan, is the commencement speaker. There will be seventeen Seniors in this year's graduating class: six boys and eleven girls.

The Eighth Grade Graduating program is scheduled for Tuesday evening, May 23rd, also in the Wood Auditorium. There are twenty-six in the eighth-grade class, who will receive certificates of promotion to the high school. The class is presenting a dramatization of "The Green Hill."

As is our custom on the Sabbath preceding commencement, the annual Jeannette C. Alter Bible Contest will be held in the church auditorium at the time of the morning worship hour. The Bible Contest each year climaxes the work of the elementary grades in their Bible classes and is the final test in the Bible Memory work of the junior high, and Bible Reading in the high school. Awards are given from a fund provided by Ezel's founder: Mrs. J. C. Alter, now of Berkeley, California.

WEEK OF REVIVAL MEETINGS

During the week of April 10 through April 17 Ezel School and the Ezel community were blessed with a week of special religious emphasis. Rev. Clarence Sutton of our Donora, Pennsylvania, United Presbyterian Church was our leader in daily chapel services in the school and evening preaching services for the church and community. The Lord used Rev. Mr. Sutton to lead us into deep spiritual truth which resulted in reconsecration of Christian life, and others to a saving knowledge of the Lord Jesus Christ. Mrs. Sutton aided the minister in early morning services with the children of the first four grades, who met in the church sanctuary at 8:15. The fifth and sixth grades joined with the junior and senior high school in an hour chapel service in the church at 9:45. We give thanks for these spiritual blessings and answers to prayer.

EZEL ENTERTAINS REGIONAL CONFERENCE

On April 29 Ezel School was host to the Kentucky Conference of the Council of Southern Mountain Workers. This regional group of the Council is made up of the many who are vitally interested in the needs of the people of our Southern Highlands. The group attending this regional meeting come from church-sponsored schools and other settlement schools or community centers in the mountains of Eastern Kentucky. In the morning session reports were given by members who had attended the Home Missions Conference in Columbus, Ohio. After a delicious dinner served by the Women's Missionary Society of Ezel in the school lunch room, the visitors enjoyed a tour of the campus. The afternoon session heard an address by a representative from the State Department of Education.

William A. Heagen

FROM FRENCHBURG TO THE CONGO

Before leaving Kentucky for New York, from whence he and his family would sail for Belgium, Dr. Walker took time to send the Secretary, for publication in the *Women's Missionary Magazine* the follow-

ing note of appreciation concerning his service in Frenchburg in connection with the Jane Cook Hospital. The Board appreciates his service there and will follow him in the Congo with interest and prayers.

"As we make our final preparations before leaving the States for Belgium and eventually the Belgian Congo, we wish to express our appreciation to the Women's Board and other United Presbyterians.

"It was a blessing to be associated with the Jane Cook Hospital and the work at Frenchburg School for the past eighteen months. Your attitude toward missions and the program you are carrying on has been inspirational to us. Your spirit of cooperation toward us personally we appreciate greatly.

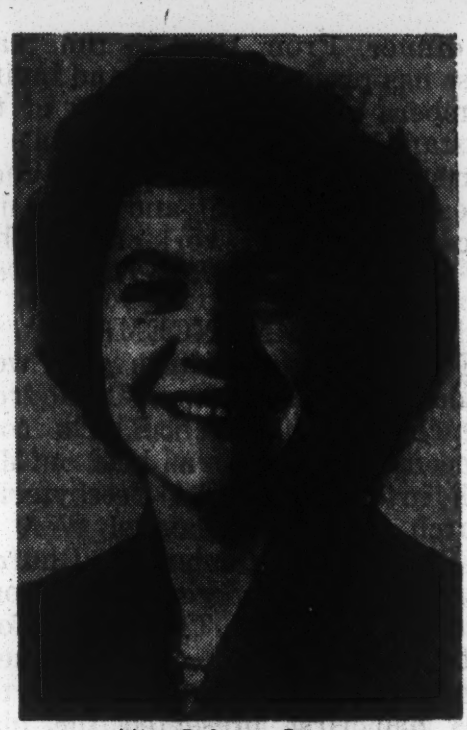
"We believe service overseas is our calling and we are making plans for that work. Missionary programs cannot be carried out without the support of Christian believers in the churches. Complete yielding to God's will is more important than where or in what capacity one serves. Such should be the goal of each one of us. Sincerely yours,

John W. Walker, M.D.

HOME ECONOMICS NOTES

The curriculum of the school of today has much to offer to those who will be citizens of tomorrow. It is true that educational leaders desire for them a well-rounded education; we want them to leave high school having accomplished that which is going to better prepare them for life. For this reason, varied courses have been added. Home Economics plays a large part in that curriculum. In the pioneer days of education, Home Economics was the extent of a girl's course of study so we can obviously see its value.

Our Home Economics program is compulsory and consists of one year each of Sewing and Cooking. This year, in beginning Sewing, the girls made potholders, aprons, pajamas



Miss Roberta Stewart

and skirts. For some, it was a real adventure since their knowledge of sewing was limited, that is, *very* limited. The students describe their sewing hour as one of "hard work," but the buttonholes were harder than anticipated and the flat fell seams too, but through it all there was fun and a feeling of accomplishment.

The advanced Sewing classes made skirts and dresses. With their finished projects they put on a style show for the school.

The Foods' classes have had access to various films this year. Another factor which has added definite interest in the department is our new dining room, adjacent to the kitchen. Students in one of the Shop classes have made a dining-room suite, including two tables, a buffet, and china closet. Previously, we have had to serve meals in the kitchen. We have a large kitchen nicely equipped with two up-to-date electric stoves and one new refrigerator. Also, there are six small working tables, sufficient cabinet and sink space.

This year the beginning Foods' class has had units in breakfast and luncheon. The advanced class spent the entire semester on a unit

in dinner. From time to time each class has prepared a meal and invited members of the faculty. One of the outstanding dinners was that at Christmas time. The students chose to eat by candlelight and did a nice piece of decorative work on the table.

Roberta Stewart

1950 COMMENCEMENT

Eight boys and fifteen girls were graduated in the class of 1950 from Frenchburg High School. The commencement service was held on May 25th in the United Presbyterian Church with Rev. Samuel Weir of the Littlefield Boulevard Church, Detroit, Michigan, giving the commencement address. Two days before that the eighth grade commencement was held in the gymnasium where the class had first presented the play entitled "Here Comes Grandma." This occasion closed 41 years of service to the Frenchburg community. The days here have been crowded with activities and events. We have been thankful for God's goodness and for His enabling grace throughout the year. Our gratitude goes also to the various Societies and individuals in the church who have stood behind us and had fellowship with us in this great service. May we ask further for your prayers for the members of the graduating class as they go from us and also for the staff members who will take up the work again in September.

Arthur Gathman

COLORADO SPRINGS, COLORADO

My main activity at the present time is the organization of a Junior Missionary Society. About 45 youngsters in the Sunday School are eligible for membership. I am anxious to have it a success as I feel it will strengthen the church and the Women's Society. I have prepared a letter to go to the parents of all the pupils of that age. The first meeting will be Sunday, April 30.

Yesterday I gave the message of the morning. It was the same one that I gave at Presbyterial. Rev. Mr. Magnuson thought the theme a challenging one for our members. It was a blessing to me in the preparing of it. I pray that the Lord will use it to His glory. Rev. Mr. Magnuson said it was well received.

At Presbytery a Commission was appointed to work out and preside at a dedication service for me on May 4, 1950, in the evening. They are, to some extent, going to follow the installation service for a minister. This is in response to the request of the Session here. Dr. Clyde Canfield of Denver will bring the sermon. Rev. William Thornburg of Pueblo will ask the vows and address the congregation. Rev. Mr. Magnuson will address the missionary. I shall also have an opportunity to give my testimony and my call to this work.

Esther M. Jones

SLOVAN, PA.

From the first of November until the end of the coal strike I served a meal each Thursday to a class. Each class received five meals. They came to the mission from school. The first period of the two-hour class was for singing and memory work, the second was for the supper, and the last for cleaning up and games. The hunger of some children was heart breaking to us.

During the last week of March we had Easter services with different United Presbyterian ministers preaching each night: Rev. Elman Ward, Rev. W. N. Thornburg, Rev. John Mark Scott, Rev. Campbell Fulton and Mr. James R. Deemer, Seminary student. We enjoyed happy Christian fellowship and wonderful messages from God's Word.

Recently we had as our guest a boy who grew up in this mission. He lives in Los Angeles and has been active in Youth-For-Christ and the Billy Graham meetings. He told of his wartime experience of sitting on

(*See opposite page*)

Negro Missions

MRS. G. VIRGIL HUTCHISON, Secretary, Imperial, Pa.

In a recent number of the *Women's Missionary Magazine* we told something of the work at Jubilee Hospital in Henderson, N. C. I hope you are remembering this wonderful institution, its work, and its workers. The Superintendent, Mrs. Eva J. Adams, reports that the tiny baby who had been buried alive is developing normally. Welfare workers have been giving her psychological tests preparatory to placing her for adoption.

Another worker in Henderson deserves a place in our prayers and giving. She is Miss Eva Thomas who has charge of Bible teaching in the high school, Henderson Institute. Miss Thomas underwent surgery in the autumn and so was a bit late in getting her work established. However she is doing a very worthwhile job.

In early spring her Bible students had charge of a chapel program, presenting a play "For What Is My Life?" Reports say that it made a strong impression on the student body. It dramatized the choice of life work by youth and the satisfaction or regret of later years as the characters looked back and compared their lives. Miss Thomas made an appeal to the audience to make their lives count for Christ. The Bible Club had purchased a Bible Dictionary which was presented to the school library at this chapel program.

At a meeting of the North Carolina State Teachers' Association in Raleigh, the Bible teachers of the public schools of North Carolina applied for, and were granted, membership in the Division of Special Education. This Department of Bible has as its objective the sharing of information relative to Biblical instruction in public schools. This will include both literature and audio-visual aids.

Our Miss Thomas was elected the first secretary of this department. Miss Thomas will remain at her work an extra month after school dismissal to assist Rev. J. R. Dungee in daily vacation Bible school in Henderson and in Townsville. In every letter she asks that we continue to uphold her in prayer.

(*Continued from opposite page*)

his bunk reading his Bible when God opened his eyes to the marvelous message of the Gospel and sent him out to do personal work. He promised to pray for the Slovan Mission. *Mrs. R. G. Russell*

SECOND UNITED PRESBYTERIAN CHURCH, JERSEY CITY

As I continue taking the survey in this area I find families who are not in church at all, so I covet your prayers that these folks might respond to the invitation we have given them to worship with us and in so doing find Christ as their personal Saviour.

Pray for the Gospel tracts we leave at each home that many will read them and will come to know our Lord and accept Him.

We have Our Lord's command to go into all the world and preach the Gospel, and then we have His promise that He will be with us. Let us follow this command and tell those around us about our wonderful Saviour who died on the Cross for us and who rose the third day from the grave. What a wonderful story.

Jean Dickey

Indian Missions

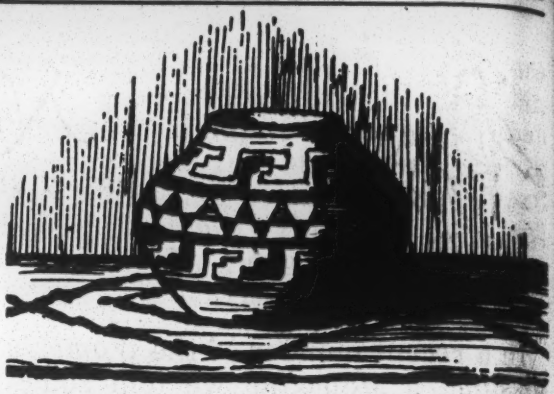
MRS. RUSSELL K. MONTGOMERY
9 Pocono Drive, Pittsburgh 20, Pa.

A CHALLENGING TASK

Dillon S. Myer has been appointed recently the Commissioner of Indian Affairs. No Government agency includes a greater variety and number of fields of human activity than the Bureau of Indian Affairs. The responsibilities of the Commissioner cover an extensive range of the protection and administration of large property interests of the Indians through all phases of human relationships and problems. This position should be one of dedicated service to the welfare of Indian people. The Commissioner should be able to inspire the confidence of the Indian people and should have the ability to present the needs of the Indians and the Indian Service to Congress and the country.

In recent years increasing attention has been drawn to the necessity of bringing the Indian people into plans and programs affecting their affairs. Included in the "Task Force" which made the study of Indian affairs for the Hoover Commission:

"It will not take genius to develop sound programs area by area . . . The thing that has been most lacking and most needed is Indian motivation. For 150 years policies have been imposed by the government. The policies have been Indian policies not Indians' policies . . . It will not be easy to arouse Indian initiative and enterprise, but there is evidence that it can be done if the Indian people are drawn into the program-building process themselves. They are realists, more so than many of their non-Indian friends . . . The Indian people of the reservations can be drawn into program building and if they are drawn in they will have something to contribute. The biggest



gain, however, will be their emotional commitment to the program and the increasing revival of hope, initiative and drive."

Excerpts from "Indian Truth" published by Indian Rights Association, Inc.

GOVERNOR'S INTERSTATE COUNCIL

A new approach to the American Indian problem was made in calling a conference of the Governors of 14 states which have large Indian populations. The Governors or their representatives met in a one-day conference March 14, 1950 at the University of Minnesota. The purpose of the meeting as expressed by Governor Youngdahl of Minnesota was to provide an opportunity for representatives of various states with large Indian populations to consider together the common factors in their respective problems and to develop teamwork among agencies, Federal State and local, administering Indian affairs.

No definite conclusions were arrived at with regard to the action that should be taken by the group or by any of the States, but a resolution was passed, which provided generally as follows:

That the Governor of each of the 14 States concerned would appoint two representatives to a Governors' Interstate Council on Indian Affairs; that of these two councilmen at least one would be an Indian selected from a panel of three recommended by the Indians of that State, and the other would be any other person of the Governor's choice. The Council's work will be to study all aspects of the Indian problem; to exchange in-

MOTHER OF THE YEAR

Perhaps by this time every reader of this Monthly Magazine knows that Mrs. Henry Roe Cloud of Portland, Oregon, is the American Mother of the Year. She is the first Indian to receive this honor.

She was "about her Father's business," speaking at a meeting of church women when the New York committee first tried to notify her by telephone of this national honor.

Church women of all denominations have reason to be proud of this splendid Christian woman, the widow of the Reverend Henry Roe Cloud, former Superintendent of Haskell Institute. She is the mother of four accomplished daughters.

formation among the various state representatives; to cooperate with one another's efforts in handling their respective problems; to act jointly as far as possible; to make proposals to the Governors, who, in turn, will act unitedly in presenting to Congress legislation desired by all of them; and, finally, to take any other appropriate action.

The founding of the Governors' Interstate Council is highly significant in Indian Affairs in that it assures equal numerical representation for Indians in that at least one of the two representatives chosen by the Governor of each State shall be an Indian.

CITIZENSHIP

(*Continued from Page* 597)

The basic laws of our nation are found in the Constitution of the United States of America.

(*Place Constitution in National Column*)

The basic laws of the church are found in the Ten Commandments of the Bible.

(*Place Bible under Church*)

The democracy of our nation was founded on the democracy of the church. Daniel Webster said, "You cannot be a Christian without being a good citizen."

Some of the laws of the church and the land overlap. "Thou shalt not kill, thou shalt not steal," and others are found in both. Unfortunately not all of the Ten Commandments are national laws. We are told that more money is spent on Sunday recreation than on Sunday worship services. But we are fortunate to live under a government that does not compel us to do wrong. Peter said, "Honor all men, fear God, honor the law, and love others."

When laws are not kept our liberty is in danger. Whenever we are tempted to break a law of our land we should recall that the three colors of the flag stand for three principles: red — to do justly; white — to love mercy; blue—to walk humbly with God.

(*Place U.S.A. Flag in National Column. While reading following poem, place Christian flag in Church column.*)

"Christ's kingdom hath a banner, too,
So lovely and serene,
Wherein the red, the white, the blue,
By faith are clearly seen.
The red, the blood on Calvary shed,
The white, forgiveness shows;
The blue, which means God's love o'erhead
A love that always grows.
All hail, the red, the white, the blue,
Which rightly symbolize
Christ's kingdom and our nation too,
In rich and lovely dyes."

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorn Street, Sewickley, Pa

Mrs. Sara E. Baker

The Women's Board announces with gratitude the appointment of Mrs. Sara E. Baker and Miss Mildred Heasty for career missionary service in Egypt.

Miss Mildred Heasty

CAREER MISSIONARIES

Both of these appointees have served most acceptably as short-term teachers in Egypt, and the Mission has expressed great delight that they are returning to join the Mission staff, where they are so greatly needed.

Mrs. Baker served in American College for Girls, Cairo, for a short-term and upon her return to America taught for a year in the Special Opportunity Room, Lyndora, Pa., and the past year as English teacher in Junior High School of Greenville, Pa. Mrs. Baker is a member of the Prospect, Pennsylvania, United Presbyterian Church. She proved herself a fine teacher and was so well liked in the Mission that they eagerly await her coming back into their fellowship.

Miss Heasty, a daughter of the Dr. J. Alfred Heastys of Abwong, Anglo-Egyptian Sudan, served very ably in the Pressly Memorial Institute in Assiut, Egypt. Upon her return to the States, she secured a teaching position in Pretty Prairie, Kansas, for a year. Miss Heasty has her membership in the United Presbyterian Church in Sterling, Kansas, her home church in America. Miss Heasty has many friends in Egypt who will warmly welcome her to the Mission where she has endeared herself during her service at P.M.I.

All of the Women's Board appointees count on the women of the WGMS to uphold them in prayer as they go to serve in a new country among new people and to learn to speak a strange language. Let us be faithful in our intercession for them at the Throne of Grace.

Miss Lois R. Ellifritz

The Women's Board is glad to announce also the appointment of Miss Lois R. Ellifritz and Miss Marian C. Davidson, R.N., as short-term missionaries.

Miss Marian C. Davidson, R.N.

SHORT-TERM APPOINTEES

The selection of young women for short-term service to help in our schools is a pleasure for the Women's Board. Many by this service have determined their fitness to be a missionary, and have profited by the experiences they have had. Once in the Missions, they see the great need which presents a challenge to them, and through them to their Churches and friends.

Miss Lois R. Ellifritz of the Third U.P. Church, Washington, Pa., and a member of the 1950 graduating class of Muskingum College has been appointed to Ezbekieh Girls' School, Cairo, Egypt. Miss Ellifritz belongs to the Alice Grimes Y.W.M.S. in her home church and it seems most fitting that she should answer the call to Ezbekieh School. Dr. Elsie M. French and Miss Alice Grimes eagerly await her arrival to teach English and help in the school in various ways as she is able.

Miss Marian C. Davidson, R.N., of the Pleasant Grove U.P. Church, Youngstown, Ohio, a graduate of Western Reserve School of Nursing in Cleveland, Ohio, has been appointed to the North Sudan. The Mission repeated the request of 1949 for "a graduate nurse to do teaching and welfare work in various localities, especially in connection with educational work." Miss Davidson has had a year's experience in Public Health Nursing and accepts this work as a challenge for a Christian ministry in the North Sudan. She enters the service with the loyal support and prayers of her pastor and her Church.

Other candidates are in the process of completing their papers for appointment, and still the needs are not met! All the Missions are short-staffed, and well-prepared y o u n g women are needed. Let us thank God for them and pray that others may answer the call and say: "Here am I; send me."

HAVE YOU WRITTEN THAT LETTER?

I have often heard a leader in a Presbyterial or society meeting read a letter from a missionary and wondered how many who heard it would write an answer to that letter. I have even heard a person ask who would be willing to acknowledge this letter, and often assignments were made so that letters would be sent. But too often there is no sense of responsibility for a reply. Missionaries have told me how hard it is to keep on writing and never receive an answer or acknowledgment from anyone.

If we only realized how much a letter helps a missionary, we would be more faithful in writing. When the mail comes there is great excitement, for probably there has been none for six weeks because of the rains, or even months in distant places where they must depend on carriers at uncertain times. The folk at the station wait expectantly as the names are called out; there is either elation or disappointment for those waiting for it. I remember at the Simnasho Indian Mission when Grandma Henning trudged up the long road to the little Post Office at the Manse to see if there was a "temas" for her. Even though it were only a card or an advertisement she could not read, she felt her trip was not in vain and went back to her humble cabin satisfied; *she was remembered.*

The excuse is made that we do not know the missionary, and it is difficult to write to one we do not know. She should not be a stranger if she is on our missionary roll and in the *Prayer Cycle.* I have a lovely devoted friend who plans to write a letter to some missionary *every week,* whether she knows her personally or not. She tells her she is praying for her and her work, tells of bits of news, of mutual friends, etc., and two hearts are warmed and drawn closer to each other and to the Lord whom both are serving. What joy it is to meet such a one face to face some day! The simple, convenient little Air Letter the Government provides for ten cents can be our messenger to carry cheer, encouragement, comfort and assurance *that someone cares.*

NOTES OF INTEREST

In the Bible Women's report in Egypt, it is interesting to note that ten missionary superintendents directing 46 Bible Women have touched the lives of nearly 200,000 adults and children during the year. Let us thank God for our Bible Women.

* * *

Miss Margaret Bark has finished very acceptably her first year in Egypt. She has put in order the English section of the Reading Room in Cairo, listed and catalogued 2,852 books and revised and typed the card index. There is much to be done in the Reading Room and helping in the Laubach Campaign, in church libraries, pastors' reading courses, etc.

* * *

Miss Jane C. Smith, R.N., expects to take the three McClure children, Peter Roode, and Alice Webb home to The Sudan after Schutz School closes. She will visit for a time before returning to Cairo, Egypt.

PATHANKOT, INDIA

Miss Jane Lamont tells of a farewell dinner that the Avalon girls and staff were having for the Rev. Morgan McKelveys who leave for America on April 3. "We shall surely miss them. We are happy to hear that Rev. and Mrs. Patterson from Manshera are coming to live in their home and help with the work here. He will be very acceptable in the city and among the service men. Our English Church services have been fine; they follow the Bible School at 10 A.M. There are many fine Christian men and officers from South India stationed here who do not know Urdu or Punjabi, so they have arranged

Fowler children at school. The teacher standing is one of our graduates.

this English service for them.

"We have no doctor as yet for the dispensary, but our work grows and grows. The school nurse helps us each morning; she is so capable. These days we have 45 to 55 daily. Many times I wish I had some training in this line, but I am so happy to be of service to these poor folk. Many of them would never have any medical care if we did not serve them. They are so grateful for the little we can do. Through the work in the dispensary we have many homes opened to us in the city, and the Bible Woman visits in them."

NASIR, SOUTH SUDAN

Tell the women of the Tuesday prayer meeting not to get discouraged in holding up our hands before our Lord, for if they only knew the intensity of the battle they would understand why those who are left at home have a great job to do with us. It is good to be here, and yet the responsibility before God is tremendous. More and more I understand the importance of *earnest, fervent* intercession.

Eleanor C. Vandevort

FOWLER CHILDREN'S HOME

It is always a big job to get the children into summer or winter clothes. Shortly after Mrs. Don Armstrong left it turned very warm, so that was my first big job. But the teachers helped so we came through all right. The children are all well, I am thankful to say. Now the next big job will be the final examinations which come the first two weeks of June, though we begin with the orals and lower grades before that.

Everyone here is being so kind and I have had offers of some help during the summer. Some of our older girls, who are in other schools during the year, return home in the summer and they can do most of the work, so it just requires someone to be in charge.

Lucy Lightowler

(Secretary's Note: Mrs. Don Armstrong who had been such a fine helper for Miss Lightowler was called home because of her mother's death, and she is greatly missed in the Home.)

Literature Department

MRS. WALTER H. HOLT, Literature Secretary, 209 Ninth St., Pittsburgh 22, Pa.

JUNIOR WALL CHART

One Junior Wall Chart is always sent in each Presbyterial Literature Display. Much money, time, and hard work has been put into them. Please try to sell that one copy since the sending back and forth in mail makes them unsaleable. If returned, please use original mailing tube and pack securely.

THANK YOU for an unprecedented prompt return of unsold material from Literature Displays this year, and for a very favorable response to our first year of reports. I regret to say however that there are three Presbyterial Literature Secretary reports missing so our picture must remain incomplete.

Let me correct a misunderstanding on the part of some. A Secretary will write, "Just send me three gold seals this year; I have some left from last year." Remember, the directions say, "Send only for the *exact number* of each type of award required"—not for a *reserve supply*. The reason is that this is our only check in determining the number of certified readers. Please help us to be accurate!

READING COURSE BOOKS

Borden of Yale—Through the easy natural manner in which this normal, fun-loving yet consecrated Christian college boy writes to his family, the reader almost feels himself a privileged secret witness to William Borden's growing companionship with his Master. He was quick to discern insincerity in professing Christians, but he was Christian love itself to his college mates who were leading careless or dissipated lives outside of Christ. Although a millionaire in his own right, he had early made the decision to go to the foreign mission field.

To me, the impressive part of the whole story is this: what we might call his period of preparation for missions was a mission in itself. Actually his foreign mission work was short; only a few preparatory months in Egypt where he died, but who shall say that his work was not finished. It is a story to warm your heart and to challenge your life.

The Third Strike—The age-old story of liquor and its tragic results even "unto the third and fourth generation" is told in this short but powerful book. William Borden of Yale helped many college mates out of this abyss, but here is a boy, Jerry Gray who fought a losing fight. Once, very briefly he caught the vision, and knew the peace of God. There are a thousand Jerry Grays today with "two strikes against them" already, heredity and environment. If you do not select this book for the Reading Course, what better supplementary reading for the July topic on this great sin of our nation!

Suggestions for July Program:
All material from the Temperance and Reform Department

The Third Strike	$1.00
Be Glad You're a Protestant	$1.50
The Fabulous Dutch Zellers	$2.00

Now Available—*Assignment*: *Near East* by Batal. Paper, $1.00; Cloth, $1.75.
***Introducing Islam* by Wilson. Paper, 60c.**

Temperance And Reform

By MRS. W. J. HARPER McKNIGHT, 2901 Pioneer Ave., Pittsburgh 26, Pa.

LETTER OF PROTEST AND APPEAL AGAINST LIQUOR ADVERTISING

The following letter was sent recently to Mr. Henry R. Luce, editor and publisher of *Time, Life* and *Fortune* (which three magazines have been carrying liquor advertising at the rate of more than $12,000,000 per year at regular space rates).

"Dear Mr. Luce:

"I would like to give you some suggestions for your liquor ads, of recent events which would be of interest to the public:

"1. Could you have a wine ad picturing the man (?) in Los Angeles who became drunk with your fine advertised wine and raped a six-year-old girl and then bashed her head in with an ax? Maybe you could label him as 'A Man of Distinction.'

"2. Picture the body of the Ohio State student who was killed by another fraternity brother who said he became 'trigger happy' after a few drinks of your advertised liquor.

"3. Picture a John Yeager of Pittsburgh who has just been sentenced to life in prison for his drunken slaying of his mistress. All he did was to beat her over the head with a beer bottle after a few drinks of your advertised brands.

"4. Tell of the 750,000 chronic alcoholics whose lives have been wrecked by drink.

"I am a Boys' Work Secretary. I must say that you are doing a swell job in your advertising. My boys are in the age group of 9 to 12, and they can quote your liquor ads and they know all about the different brands.

"I have read that you are a son of a Presbyterian missionary and that you go about addressing large groups of Protestant ministers, telling them what is wrong with Protestantism. Do you tell them of the 898 pages of lies in your liquor ads for 1948 and of the $12,712,000 that you received for such ads? I am afraid not.

"Mr. Luce, in the name of common decency, will you cease the publication of these liquor ads and join the other editors and publishers who have the backbone to refuse at any price the use of their publications by the liquor interests to pour their stream of liquor propaganda into the homes of the American people?

Yours for better advertising,

John J. McCaslin,

Boys' Secretary, Y.M.C.A."

SALOON WITH "CHILDREN'S HOUR"

"Now it's a saloon with a children's hour," says a news item from Hoboken, New Jersey. "The place is run by one Parky Radigan, who says he hates to see those children's television programs going to waste in his place.

" 'These kids,' he says, 'don't get to see television. They're too young to drink.'

"The idea occurred to him when he turned the lights up one day after a baseball television pickup. The dark corners were filled with youngsters who had sneaked in to watch.

"So Parky picked out some children's television shows, closed the bar, and called in the youngsters playing in the street out in front. When the show is over and bar opens, the younger set departs first.

"For the boys, Parky plans an afternoon a week of baseball. 'It'll help keep them off the streets,' beams Parky." (And incidentally, of course, make customers of them, in a year or two, for Parky's saloon!—Secretary.)

FIVE DRUNK CHILDREN IN WEEK FACE MIAMI JUVENILE COURT

Five children charged with juvenile drunkenness appeared before Judge Walter H. Beckham of the Miami, Florida, Juvenile Court during one week recently.

One was a twelve-year-old girl, arrested with a young woman just out of her 'teens. They had been making a round of the bars. The others were boys who had been sold liquor in local bars. They furnished the names, and cases were made by the police against the bar owners.

It was not an unusual week, Judge Beckham said. "Cases of children arrested for being drunk come before this court almost daily," he stated. "To us these cases indicate a dangerous trend."

* * *

THE CHILDREN GOT IT FROM FATHER'S SUPPLY

A tragedy occurred one Saturday night when an automobile in which two young people were driving suddenly crashed. The young man was killed and the girl, seventeen years old, a popular high school student, was seriously injured. They were taken to a hospital and the parents were called. The girl's mother had been unable to sleep that night for she thought she had seen a bottle in the young man's pocket as the couple left the house.

At the hospital, the parents learned that both young people had been intoxicated at the time of the crash. The father went into a rage and exclaimed: "If I can find the person who sold those children that whiskey, I'll kill him!"

As they returned to their home, the father felt that he must have a drink to steady his nerves. Going to the place where he usually kept his liquor, he found, instead, a note in the handwriting of his daughter: "Dad, we hope you won't mind our taking your whiskey along with us tonight."

It was the father's own whiskey that had killed the young man and critically injured his daughter.

* * *

"Alcohol has little value as medicine, and it certainly carries distinct dangers to those who use it as a drink. I have never found it necessary to use it for medicine."—Dr. William J. Mayo.

* * *

"Alcoholism must be prevented. If it is, there is little need for cure."—Dr. Haven Emerson, Professor of Public Health Administration, Columbia University.

OUT OF THE DEPTHS

(*Continued from Page* 591)

The enactment of this bill is the only way possible at present to prevent the distillers from creating more alcoholics by advertising. Since by the distillers' own admission, an estimated 90% of whiskey sales are created by advertising, and since it is responsible for more teen-age drinking than any other single influence, we should never rest until this bill is passed.

5. Finally, we should pray.

Rev. Ray Hallomon, Secretary of the United Dry Association of Oklahoma, states that the victory in Oklahoma on September 27 was due to the fact that the church people made the battle a matter of prayer. All-day prayer meetings were held in many churches, while meetings continued through the night, and in the morning those present went straight to the polls to cast their dry ballots. The Drys secured a majority of 55,400 votes, in spite of an estimated million dollars spent by the liquor traffic.

This is only a sample of what CAN be done.

"ASK—IN MY NAME"

Let's try it!

Tributes

Mrs. Una Seaton

Once more the Women's Missionary Society of the Cedar Creek church has lost a loved member and friend and we wish to pay a tribute of love and affection to the memory of Mrs. Una Seaton who was called to her heavenly home February 6, 1950.

Mrs. Seaton celebrated her eighty-fourth birthday in December.

We bear witness of her faithfulness and devotion to the church and Sabbath School as long as her health permitted.

She was a charter member and life member of the missionary society.

Her quiet and devout Christian life was an inspiration to all who knew her.

We extend our deepest sympathy to her son and daughter and family.

Committee

Mrs. Isabel Elliott

The Women's Missionary Society of the United Presbyterian Church of Americus, Kansas, pay tribute to the memory of Mrs. Isabel Elliott, who had been a member for fifty years, serving as treasurer for a long time. She was active in church and Sabbath School. Most church members under forty-five years have been under her instruction at some time.

For many years she was in charge of the communion table and gave it her last service in September, 1949.

Her influence was felt in the whole community, where she is lovingly known as "Aunt Belle."

Committee

Mrs. Annie T. Kuehnert

The Women's Missionary Society of the First U. P. Church of McDonald, Pa., wishes to pay a loving tribute to the memory of Mrs. Annie T. Kuehnert who was called to her heavenly home on March 10, 1950.

She was active as a Sabbath School teacher and a member of the Women's Missionary Society. She served six years as Literature Secretary of the Monongahela Presbyterial.

Her life was graced by an unstinted liberality; her home was a meeting place of Christian love and fellowship. As a friend and mother, she excelled with a cheerful outlook and a strong courageous spirit.

During her more than three years of total invalidism the devotion of her family was an inspiration to us all.

With thankful hearts for her life with us, we extend to her family our sympathy and commend them to the care of Him who she served.

Mrs. Harry Kelso
Mrs. Paul Scott
Mrs. Louis Valentour

Mrs. W. G. Ardrey

The Women's Missionary Service League of the First United Presbyterian Church, Denver, Colorado, desires to pay a tribute of love and esteem to the memory of Mrs. W. G. Ardrey, who was called to her heavenly home January 21, 1950.

She had gifts of ability and leadership, and these she used in her Master's service, with a cheerfulness and devotion that will always be remembered by those who knew her. She was Superintendent of the Junior Department of the Sabbath School for 22 years, Leader of the Junior Missionary Society, and Communicants' Classes, President of the Women's Missionary Society, and Presbyterial, Chairman of Council of Religious Education, Leader of Study groups, and faithful in all branches of the church program. Her understanding, teaching and wise counsel have influenced many a young life.

Her home was always open to visiting missionaries and ministers, to young people's groups, to many friends. Flowers from her large, beautiful garden decorated the church, and cheered many sick and aged.

With thanksgiving for her life with us, we extend sympathy to her husband, and family, one of whom is a missionary in the foreign field, and one in the home field. We commend them to the God whom she loved and served so well.

Committee

Miss Cora Esther Miller

The Women's Evening Missionary Society of the Mt. Lebanon United Presbyterian Church, Mt. Lebanon, Pennsylvania, wishes to pay loving tribute to the memory of Miss Cora Esther Miller, who passed away on February 1, 1950.

Miss Miller exerted a great influence over the many children that she taught during the forty-five years she was associated with the Pittsburgh Public Schools.

She was a faithful and loyal member of our church. She was always interested in the Sabbath School and the Missionary Society, and her presence is greatly missed.

To her loved ones we extend our sincere sympathy.

The Committee
Thelma Evans
Helen McFerron

PRICE INCREASE FOR TRIBUTES: Beginning with the September issue, the cost of printing Obituary Tributes will be advanced from 15c to 20c for each printed line.

FOREIGN MISSIONARIES UNDER THE W.G.M.S.

% American Mission is used with each foreign address

EGYPT

*Miss Mary T. Anderson, R.N., 1948 — Assiut
*Miss Margaret M. Bark, 1948 — Cairo
*Miss Elizabeth A. Baumgartner, 1949 — Tanta
Miss Helen R. Brownlee, R.N., 1931 — Assiut
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary Frances Dawson, 1922; 1945 — Cairo
Mrs. Ada A. Dunlap, 1926 — Assiut
Miss Lucia Dwight, 1919 — Mansura
Miss Davida M. Finney, 1915 — Cairo
*Miss Lois M. Finney, 1948 — Cairo
Miss Elsie M. French, 1909 — Cairo
*Miss Margaret Gettemy, 1949 — Tanta
Miss Martha C. Glass, 1921 — Luxor
Miss Eulalia D. Grether, 1929 — Tanta
Miss Alice Grimes, 1924 — Cairo
*Miss Faith E. Hamilton, 1948 — Cairo
Miss Nellie V. Hill, R.N., 1945 — Tanta
*Miss Louisa G. Hines, R.N., 1949 — Tanta
*Miss Elizabeth Hopkins, 1949 — Cairo
*Miss Marian L. Jamieson, 1948 — Assiut
Miss Millie I. Kelso, 1946 — Benha
*Miss Helen V. Kirkness, R.N., 1947 — Tanta
*Miss Mattie Mae Klingaman, 1949 — Cairo
*Miss Mary Lou Lash, 1948 — Assiut
Miss Lucy Lightowler, 1921 — Cairo
*Miss Mary L. Markley, 1948 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss Beatrice McClellan, 1947 — Cairo
Miss Jeanette L. McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919; 1949 — Cairo
Miss Sarah B. Meloy, 1928 — Cairo
*Miss Shirley A. Moss, 1948 — Tanta
*Miss Joan Murdock, R.N., 1949 — Assiut
Miss Lucile B. Nichols, R.N.A., 1945 — Tanta
Miss Helen J. Noordewier, 1921 — Beni Suef
Miss Venna R. Patterson, 1924 — Tanta
Miss Frances Patton, 1922 — Mansura
*Mrs. May L. Podbreger, R.N., 1949 — Tanta
*Miss Ruth N. Purdy, 1949 — Assiut
*Miss Mary E. Reed, 1948 — Assiut
Miss M. Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1935 — Luxor
Mrs. Rachel T. Seiver, 1925 — Benha
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Beni Suef
*Miss Norma Lee Squires, 1948 — Cairo
Miss Inez M. Sutton, 1949 — Cairo
Miss Marie F. Tait, 1925; 1948 — Assiut
Miss Alberta A. Tedford, R.N., 1945 — Tanta
Miss Mary C. Thompson, 1939 — Tanta
Miss Mary L. Thompson, 1917 — Assiut
*Miss Edith M. Vorhis, 1949 — Cairo
Miss Helen M. Walker, 1930 — Assiut
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ruth M. Williamson, 1924; 1944 — Tanta
Miss Elizabeth M. Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Cairo
Miss Laura B. Wright, 1921 — Tanta

ON FURLOUGH (from Egypt)

Miss Lois D. Kingan, 1926 — 905 Publication Bldg., Pittsburgh 22, Pa.

WEST PUNJAB, PAKISTAN

Miss Margaret E. Ballantyne, 1941 — Cambellpur
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Pasrur
Miss M. Lois Boyd, 1919 — Badomali
Miss N. Addaline Brandon, 1931 — Rawalpindi
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Marie E. Cash, R.N., 1926 — Pasrur
Miss M. Evelyn Cathcart, 1925 — Hajipur, Sialkot City
Miss Edith M. Drake, 1947 — Gujranwala
Miss Dorothy M. Fisher, 1947 — Rawalpindi
Miss Betsy Fleming, 1918 — Sangla Hill
Miss Evva P. Hartig, R.N.A., 1924 — Jhelum
Miss Eva M. Hewitt, 1930 — Hajipur, Sialkot City
Miss Alice G. Hill, 1938 — Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Mary Kyle, 1904 — Pasrur
Miss M. Frances Lincoln, R.N., 1920 — Sialkot City
Miss Glendine Lundquist, R.N., 1938 — Sialkot City
Miss Evelyn M. McKelvey, R.N., 1937 — Sialkot City
Miss Margaret L. Murdoch, 1924 — Sangla Hill
Miss Marian T. Peterson, 1930 — Gujranwala
Miss Laura Reynolds, 1924 — Sargodha
Miss Elizabeth H. Turner, R.N., 1947 — Sialkot City
Miss Helen V. Weede, 1928 — Campbellpur

EAST PUNJAB, INDIA

Miss Vida J. Graham, 1922 — Pathankot
Miss S. Jane Lamont, 1928 — Pathankot
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Vivian L. Trimble, 1921 — Pathankot

ON FURLOUGH

Miss Ruth I. Ardrey, 1924 — 826 S. Ogden St., Denver 9, Colo.
Miss Frances E. Brown, 1927; 1937 — 810 Glenview St., Philadelphia 11, Pa.

*Short Term Workers.

Miss Margaret Fehlman, 1912 — 600 N. Court St., Crown Point, Ind.
Miss Laura E. MacLachlan, 1938 — R. D. 1, Atkinson, Nebr.
Miss Louise Scott, 1916 — 379 Ohio St., Rochester, Pa.

ANGLO-EGYPTIAN SUDAN

Miss Carolyn E. Brewer, 1948 — Khartoum North
Miss Mary V. Ewing, R.N., 1940 — Doleib Hill
Miss Marian I. Farquhar, 1945 — Nasir
Miss Alice Ruth Gabel, 1948 — Omdurman
Miss Ray Huffman, R.N., 1924 — Nasir
*Miss Rosaltha Kenagy, 1947 — Athara
Miss Aleta J. Matthews, 1946 — Omdurman
Miss Jean Maxwell, M.N., 1946 — Nasir
Miss Marguerite M. McClellan, 1926 — Athara
*Miss M. Helen McCoy, 1947 — Khartoum North
Miss Dorothy L. Rankin, 1946 — Doleib Hill
Miss Phyllis A. Rogers, 1949 — Doleib Hill
*Miss Mary L. Shields, 1947 — Khartoum North
Miss Frances Turk, R.N., 1921 — Khartoum North
Miss Eleanor C. Vandevort, 1949 — Nasir
Miss Joan E. Yilek, 1948 — Akobo

ON FURLOUGH (from A. E. Sudan)

Miss Mary E. Coie, 1919 — 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Una Coie, 1918 — 905 Publication Bldg., Pittsburgh 22, Pa.
Miss Mary Jane McKnight, 1922 — 309 Entrance Drive, Ellwood City, Pa.
Miss E. Verna Pillow, 1930 — 428 N. 16th St., San Jose, Calif.
Miss Mary K. Smith, M.D., 1944 — North Bend, Nebr.

ETHIOPIA

Miss Ruth C. Beatty, 1920 — Gorei
Miss Isabel Blair, 1922 — Gorei
Miss Marjorie Faught, R.N., 1933 — Sayo
Miss Eileen Halewood, R.N., 1947 — Maji
Miss Mary Nell Harper, R.N., 1948 — Sayo
Miss Marguerite M. Lienard, 1948 — Addis Ababa
Miss Hazel J. McGeary, 1946 — Sayo
Miss Ruth M. Nichol, 1933 — Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 — Maji
Mrs. Ruth L. Walker, 1923 — Addis Ababa

(All Maji, Sayo and Gorei mail:
Box 1111, Addis Ababa)

UNDER APPOINTMENT

Mrs. Sara E. Baker, 1950 — Star Route, Butler, Pa.
*Miss Marian C. Davidson, R.N., 1950 — 222 Hollywood Ave., Youngstown 5, Ohio
*Miss Lois R. Ellifritz, 1950 — 315 Clark Avenue, Washington, Pa.
Miss Mildred P. Heasty, 1950 — 213 E. Main, Sterling, Kansas
Miss Mary H. Lentz, R.N., 1950 — 536 Oneida Pl., N. W., Washington 11, D. C.
*Miss Marjorie M. Walker, 1950 — 501 W. Main St., Somerset, Pa.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911 — United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909, Box 390, Webb City, Mo.
Mrs. Mary K. Coventry, 1908; 1918 — 1128 State St., Emporia, Kansas
Miss Minnehaha Finney, 1894 — 121 North 7th St., Sterling Kansas
Miss Rena L. Hogg, 1899 — Assiut, Egypt
Miss Dora B. Mason, 1918 — Assiut, Egypt
Miss Elizabeth McKibben, 1924 — 1423 Liverpool St., N. S. Pittsburgh, Pa.
Miss Carol E. McMillan, 1906 — Aledo, Illinois
Miss Marion A. Paden, 1902 — 12467 Cedar Road, Cleveland, Ohio
Miss Laura B. Walker, 1904 — Penn & Trenton, Pittsburgh 21, Pa.
Miss Ida Whiteside, 1918; 1935 — 25 Prospect St., Greenwich, N. Y.
Miss Ruth A. Work, 1904 — 2235 Norwalk Ave., Los Angeles 41, California

PAKISTAN-INDIA

Miss Emma Dean Anderson, 1881 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Hazel Bennett, 1908 — 268 Park St., Socorro, N. Mexico
Miss Mary J. Campbell, 1884 — Box 992, Santa Ana, California
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Flora Jameson, 1903 — Penn and Trenton, Pittsburgh 21, Pa.
Miss Mary E. Logan, 1891 — 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 — United Presbyterian Home, Washington, Iowa
Miss Georga Wengert, 1919 — Lebo, Kansas

ANGLO-EGYPTIAN SUDAN

Miss Elsie E. Grove, 1912 — Caroline Ave., R. D. 3, Poughkeepsie, N. Y.
Miss Aulora R. McIntyre, 1911; 1919, Lenox, Iowa

HOME MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Pearl Bear—Wheelock Academy, Millerton, Okla.
Rev. H. W. Gordon—R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer—Warm Springs, Oregon
Rev. Louis Mitchell—Tama, Iowa
Rev. F. C. Patterson—Kayenta, Arizona
Mr. F. E. Plank—Simnasho, Oregon

CITY AND PRESBYTERIAL

Miss Jean Dickey—61-16 68th Ave., Ridgewood, Brooklyn 27, N.Y.
Miss Esther M. Jones—701 East Boulder, Colorado Springs, Colo.
Mrs. R. G. Russell—36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Mrs. J. C. Alter—1920 Yolo Ave., Berkeley, Calif.
Miss Margaret Beveridge—Monmouth, Ill.
Miss Mae Beveridge—Monmouth, Ill.
Miss Sallie E. Dickey—8930 Hunt Ave., South Gate, Calif.

MOUNTAIN MISSIONS

FRENCHBURG, KY., SCHOOL

Supt. and Mrs. Arthur Gathman—Frenchburg, Ky.
Miss Ruth Courter, Principal—Frenchburg, Ky.
Mr. John Besco—Frenchburg, Qy.
Miss Ilo Jean Brown—Frenchburg, Ky.
Miss Alice Childs—Frenchburg, Ky.
Mrs. Pearl Hatfield—Frenchburg, Ky.
Miss Alice Hesselink—Frenchburg, Ky.
Mrs. Anne Howard, Matron—Frenchburg, Ky.
Mrs. Alice Hughes, Grade Principal—Frenchburg, Ky.
Miss Ruth Lindal—Frenchburg, Ky.
Miss Alberta McBride—Frenchburg, Ky.
Miss Dorothea McKissick—Frenchburg, Ky.
Miss Winifred Moore, Sec.—Frenchburg, Ky.
Miss Joyce Rode—Frenchburg, Ky.
Mr. Samuel Sharp—Frenchburg, Ky.
Miss Sarah Spiro—Frenchburg, Ky.
Miss Mae Sprowl—Frenchburg, Ky.
Miss Roberta Stewart—Frenchburg, Ky.
Mrs. Leah Stephens, Supt. Clothes Room—Frenchburg, Ky.
Mrs. Pauline Williams,—Frenchburg, Ky
Mr. M. Whitaker, Physical Ed.—Frenchburg, Ky.
Mrs. John Besco, Dietitian-Cook—Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Margaret Buren, Manager—Frenchburg, Ky.
Miss Mary Cochran, R.N.—Frenchburg, Ky.
Miss Effie Frazier, R.N.—Frenchburg, Ky.
Dr. Donald Graves—Frenchburg, Ky.
Miss Bernie Phelps, Practical Nurse—Frenchburg, Ky.
Mrs. Thomas Forsythe, Dietitian-Cook—Frenchburg, Ky.

EZEL, KENTUCKY, SCHOOL

Supt. and Mrs. William A. Heagen—Ezel, Ky.
Miss Larue Millen, Principal—Ezel, Ky.
Miss Lucille Artman—Ezel, Ky.
Miss Wilda Barnes—Ezel, Ky.
Miss Ruth Bemis—Ezel, Ky.
Mr. Revis Carr, Shop—Ezel, Ky.
Miss Elmeda Coons—Ezel, Ky.
Miss Doris Jean Gieser—Ezel, Ky.
Miss Zillah Hawthorne, Secretary—Ezel, Ky.
Miss Beulah Hogan—Ezel, Ky.
Miss Jean Jardine—Ezel, Ky.
Miss Gladys Millen—Ezel, Ky.
Mrs. Thomas Moore—Ezel, Ky.
Miss Gene Purdy—Ezel, Ky.
Mrs. Rebecca Rodkey—Ezel, Ky.
Miss Eleanor Timmerman—Ezel, Ky.
Miss Frances Widstrand—Ezel, Ky.
Miss Louie Frazier, Supt. Clothes Room—Ezel, Ky.
Mr. Stanley Trimble (Physical Ed.)—Ezel, Ky.
Mrs. Dema Gilley, Dietitian-Cook—Ezel, Ky.

NEGRO MISSIONS

ARLINGTON INSTITUTE

Mr. K. P. Thomas, Superintendent—Annemanie, Ala.
Miss Georga Lee Jackson—Annemanie, Ala.
Mrs. Willie Knight—Annemanie, Ala.
Mrs. K. P. Thomas—Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples—Camden, Ala.
Mr. H. W. McKeldin, Assistant—Camden, Ala.
Mrs. Minnie B. Alford—Camden, Ala.
Miss Climmie B. Allen—Camden, Ala.
Mr. William B. Ballard—Camden, Ala.
Mr. Stewart Bennett—Camden, Ala.
Mrs. Mabel C. Edwards—Camden, Ala.
Mrs. Amanda E. Freeman—Camden, Ala.
Mrs. Sadie P. Marsh—Camden, Ala.
Mr. Albert L. Marshall—Camden, Ala.
Mr. James L. McGadney—Camden, Ala.
Mrs. Mamie L. Smith—Camden, Ala.
Miss Nora F. Smith—Camden, Ala.
Miss Evelyn B. Stanford—Camden, Ala.
Mrs. Mattie L. Street—Camden, Ala.
Miss Mabel L. Thomas—Camden, Ala.
Miss Bertha L. Washington—Camden, Ala.
Miss Lizzie M. Washington—Camden, Ala.
Miss Alice B. Whitaker—Camden, Ala.
Mrs. B. D. Bridges—Camden, Ala.
Mrs. S. W. Rivers—Camden, Ala.
Miss Willie Simmons—Camden, Ala.

CANTON BEND, ALABAMA

Rev. James Reese, Pastor at Camden and Miller's Ferry—Camden, Ala.

THYNE INSTITUTE

Miss Grayce L. Salley, Bible—Chase City, Va.

JUBILEE HOSPITAL

Mrs. Eva J. Adams, R.N., Supt.—Henderson, N. C.
Miss Gertrude Allen, R.N.—Henderson, N. C.
(Four other graduate nurses)
(Twelve other aides and workers)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible—Henderson, N. C.

KNOXVILLE COLLEGE

Mrs. Patsy Kennedy—Knoxville, Tenn.
Miss Eleanor Miller—Knoxville, Tenn.
Mrs. Moselle Robinson—Knoxville, Tenn.
Miss Mabel Weir—Knoxville, Tenn.

MILLER'S FERRY MISSION

Supt. and Mrs. N. D. Williams—Miller's Ferry, Ala.
Mr. B. T. Ridgeway—Miller's Ferry, Ala.
Miss Virginia Dillard—Miller's Ferry, Ala.
Miss Pearlye M. Easley—Millers Ferry, Ala.
Miss Eunice Holley—Miller's Ferry, Ala.
Mr. William E. Lee—Miller's Ferry, Ala.
Miss Bernice Mallard—Miller's Ferry, Ala.
Miss Felicia Parker—Miller's Ferry, Ala.
Mr. C. T. Patterson—Miller's Ferry, Ala.
Mrs. Roma Patterson—Miller's Ferry, Ala.
Mrs. Laura Ridgeway—Miller's Ferry, Ala.
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